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NOVELLETES

MORAL AND SENTIMENTAL







E. Maupais sc.

MR. T. POTTER.

NOVELLES

MORAL AND SENTIMENTAL

Partly Original and partly Com-
piled by the late,

T P O T T E R.

SURGEON AT NORTH SHIELDS,
NEAR NEWCASTLE UPON
TYNE.

*"To hold the Mirror up to
Nature"* SHAKESPEARE.

L O N D O N,
PRINTED FOR THE EDITOR

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THE
JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND
VOLUME 11
PART 1
1881
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PORTRAITS OF THE HUMAN
MIND &c. &c.

INTRODUCTION

THE Curate of a little Village,
one Day, on ascending the
Pulpit found his Prayer - Book all
Worm eaten. At a loss how to sup-
ply the Words thus defaced he con-
stantly substituted that of JESUS in
their Stead. His patron the Squire,
who happened for a wonder, to be
present, was confounded at the in-
novation, and determined to know
the meaning of it. The Congrega-
tion being dismissed, he accordingly
went to the Reverend Pastor " Mr.
Curate" says he, " you seem to have
" spoken more of JESUS to us to day
C than

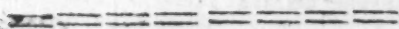
“ than usual; at least I do not remem-
 “ ber to have ever heard the Name
 “ so often repeated before.”

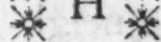
Very likely Sir, “ replied the
 “ honest Curate, with a half smile
 “ and a submissive bow,—But I trust
 “ you will allow, that that word is
 “ AS GOOD AS ANY OTHER.”

This Anecdote appears as an
 Apology for the ensuing pages; the
 Readers may perhaps think them
 Clogged with too frequent a repeti-
 tion of the words HUMANITY, BE-
 NIFICENCE, JUSTICE, VIRTUE, and
 HONOUR. Should this be the case
 permit a Female Friend to assure all
 such that these words are AS GOOD
 AS ANY OTHER.

THE

THE MAN OF SPLEEN




H  APPINESS is what all men
 wish for, what all men may
 in one respect or other attain, but
 what few—alas! a very few indeed
 are found in reality to possess.—With
 every means to be happy within their
 grasp, we often find Misery peculi-
 arly triumphant in the bosoms of the
 rich and great; and though blessed
 beyond the multitude of their fellow
 creatures with what are generally
 termed blessings,—health,, wealth,
 and an honorable Name—they still
 seem to labour, as it were, to be
 wretched.

To

To this class of deplorable infatuation belonged the Hon. Sir FREDERICK RUTLEDGE; the only surviving branch of an opulent and once numerous Family in the County of Westmoreland. Though from the rank he held in life, the most respectable characters in the neighbourhood would have thought themselves honoured by his company, and his friendship; yet so little was the splenetic Baronet inclined to cultivate a connection with mankind in general, that he neither enjoyed, nor indeed seemed desirous to enjoy, any of the sweets that flow from the usual commerce of Society.

If his fortune was great, his wants, however, were few. These, by leading an uniform life of rigid frugality and temperance, he had contracted within a very narrow compass. He had no idea that his riches might be rendered

rendered subservient to his happiness; he was a stranger to every passion, which might determine him by motives of Pleasure; and he esteemed no engagement sufficiently binding to influence him by the calls of Duty.

His Condition became at length so irksome to him, that, after a number of gloomy reflections, he began to entertain an impious doubt whether it might not be justifiable to relinquish a life from which, to all appearance, he could never reap any satisfaction; and he argued with himself on this principle merely, that an uncertain existence, like that which succeeds to death, is preferable to an existence, in which the only things to be experienced as certain are, Languor, Disgust, and Sorrow

Already was he fixed as to the mode of destroying himself. In this perturbed state of mind, happening

one day to take a solitary walk in the Fields, he met a man, whom Fortune, in angry mood had suddenly reduced from a state of comfortable independence, to a state of abject poverty, and who, no longer capable of earning a subsistence by his industry, was forced to rely upon the charity of the Public. Observing the Distress and Melancholy which the Baronet seemed to labour under as he fauntered along absorbed in thought, he ventured, after respectfully accosting him, to enquire if he had aught to oppress him which it might lie in the narrow compass of His power to alleviate. Sir FREDERICK answered him with an angry frown, and in a tone which denoted him a Rich but a Discontented Man.

“ Alas!” exclaimed the hapless victim of adversity to him with a sigh—“ alas! Sir why do you not—
“ permit

“ permit other people to partake of
 “ that wealth which to you appears
 “ so useless.”

This reproach, so forcibly, yet so respectfully uttered, gave birth to a thousand reflections in the bosom of Sir FREDERICK. For the first time in his life, he found a pleasure in the idea that Fortune had enabled him to soften the calamities of virtuous poverty, and that, if he was not born to be happy himself, he was at least born to endeavour to render others so.

After a little more conversation together, he desired the poor man to accompany him to his house; where immediately on their arrival, he desired him to mention what he thought was wanting to establish his felicity. The man, who was not a little struck with this behaviour in a person of Sir FREDERICK'S character, plainly told

told him that he had no relish for those enjoyments which are only to be found in affluence; but that a little sum of money, which might once more put him in a situation to provide for his Family would suffice to gratify his utmost ambition.

The money was instantly produced, and put into his hands. Nor had many weeks escaped before he made it appear, instead of misemploying his welcome present, he had with so much prudence improved it, that Want and Sorrow were banished from under his humble roof. Sir FREDERICK attentively marked the progress of his work; and alike impressed with the pleasure of having removed the distresses of an unfortunate family, and with the testimonies of gratitude which he continually received as the reward of his bounty, he became sensible, that an occupation

occupation, so agreeable in itself, and so exalted in its tendency, had been productive of the most salutary consequences to himself.

Thus were his Ideas by degrees expanded. He was at no loss to comprehend, that the number of the unfortunate is not confined to those who openly ask for charity; and that if an actual beggar was capable of so much sensibility for services done to him, he might expect still more from many worthy persons, who, while they labour under the same distresses, are endowed with a superior elevation of soul. His heart exulted at the thought; and from that moment it became his study to find out objects deserving of his attention from other principles than those of mere humanity.

Of these he discovered numbers; for this world is full of people who
are

are unhappy, and who deserve a milder fate. To the favours he bestowed upon them, he added that affable and generous deportment, which exempts a delicate mind from the confusion of beholding his misery rendered public, and even from the knowing by whose bounty that misery had been assuaged.

In daily multiplying his good actions, which where often done in secret, and never made a merit of, consisted now the god-like felicity of Sir FREDERICK; and far from having, as formerly, any idle hours to fill up, he rather lamented that every day was too short or fled away too fast. Many very singular effects are related of this disposition for promoting the welfare of his fellow creatures, which so opportunely succeeded in the breast of Sir FREDERICK to the disgust of an irksome
and

and useless life; and the following is perhaps none of the least striking anecdotes which have been handed about upon the occasion.

One evening, as he was walking homeward alone, after having passed the day as usual in exercising his generosity, he overheard two tradesmen in close conversation about their credit, and their circumstances. After frankly acknowledging to each other that their situation was desperate, they both expressed their sorrow that they were unknown to Sir FREDERICK RUTLEDGE; whose beneficence began now to be publicly talked of.

“As for my part,” said the one;
 “fifty guineas would enable me to
 “discharge my debts, and restore me
 “to that credit which, by misfortunes,
 “added to the burthen of a numer-
 “ous family, I have unhappily for-
 “feited.”

“Fifth

“ Fifty guineas !” exclaimed the other—“ Alas ! such a sum as that would be far from satisfying the demands of my Creditors ; and notwithstanding the many encomiums I have heard bestowed upon Sir FREDERICK’s liberality, I could never expect him to lend me five hundred guineas ; without which, it is in vain for me to look for happiness.”

Sir Frederick advanced and spoke to them.

“ My friends,” said he, “ I have
 “ heard your conversation, and I
 “ grieve for your distress. I know
 “ Sir Frederick Rutledge, of whom
 “ you seem to entertain so high an
 “ opinion, and perhaps it may lie
 “ in my power, by interceding with
 “ him, to be of some service to you.
 “ But Sir Frederick has a thousand
 “ different matters to attend to ; and
 “ I cannot promise that he will
 immediately

“ immediately undertake to oblige
 “ you: At the same time you ought
 “ not to consider him as the only
 “ gentleman of the neighbourhood
 “ who loves to extend his bounty to
 “ deserving objects. I am willing,
 “ my friends, to re-establish your
 “ circumstances myself; previous to
 “ which, however, I require on your
 “ parts two conditions: the one,
 “ that you will never attempt to
 “ discover who I am; and the other
 “ that you will bring me to-morrow
 “ at this hour, and to this place, a
 “ certificate from the Minister of
 “ your parish, bearing testimony
 “ to the integrity of your respective
 “ characters.”

The honest tradesmen knew not
 what to make of this speech. At
 first they considered it merely as a
 banter, or rather—to adopt the more
 modern expression—as a HUMBUG ;

D

but,

but, after more mature deliberation they determined to try the issue of the adventure.

The next day they accordingly repaired at the appointed hour to the settled place of rendezvous. Sir Frederick, as if eager to anticipate his promise, was there before them, with cash and notes to the amount of five hundred and fifty guineas.—Let us not attempt to describe the joy of the two tradesmen;—it was exquisite, it was boundless.—They produced the testimonial which had been required of them; and the generous Baronet with pleasure received it as the only security for his money; for in order to prevent a discovery, he instantly withdrew.

Whether it was his intention that this sum should be a present, or a simple loan it was impossible for them

them to determine. But the two worthy men, who, in receiving it never imagined that it could be bestowed upon them as a gift, and who had meant to give him their notes for it, were astonished to find their benefactor so suddenly disappear.—Impressed with the most exalted sentiments of veneration and gratitude for the stranger who had thus nobly and unexpectedly rescued them from want, and its consequent attendants, Despair and Misery, they instantly formed a resolution equally laudable, equally extraordinary, as the conduct of Sir FREDERICK himself

On the very morning of the day following, they caused printed notice to be fixed up, in the market place of the town they lived in, all the circumstances attending their adventure, with a declaration, by which

they entered into an engagement, in the face of the public, to restore, at certain periods, the sum which they acknowledged they had received. In order to remove every appearance of doubt, they farther engaged to deposit it in the hands of a magistrate, with an authority for him to deliver it to the person who should produce the identical certificates which they had given to the generous stranger.

A conduct so noble could not but attract universal admiration. This was not a little encreased the next day, when another printed notice appeared, with a declaration on the part of the benefactor. He protested that overjoyed at the thoughts of having so happily employed his bounty, he required no other return for it than the sensibility of two hearts which seemed to him to have displayed

played such exalted proofs of gratitude; and taking the public to witness that he relinquished to his two worthy friends all property in the sum he had given to them, he added, that in order to deprive him of the smallest title ever to claim it again he had already forwarded the certificate alluded too to the magistrate.

It was not till a considerable time after that the author of this noble action was discovered; and perhaps by the obscurity in which, from motives of delicacy, he had involved it, it never would have been known that Sir Frederick Rutledge was the man, if his steward had not helped to reveal it, by casually acknowledging; one day, that at the precise period of the event, he had furnished the baronet with two sums to the exact amount of what the two honest

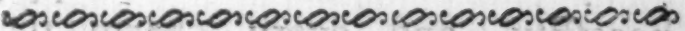
though industrious, tradesmen had so seasonably received.

Shed a tear of sensibility over this little Narrative, ye sons of Affluence and Pride, and think—oh! think of the necessity you are under to contribute, as much as in you lies, to the relief of virtuous poverty! imitate Sir Frederick, and like Sir Frederick, you will never go abroad, but to DO GOOD, nor return home but to BE HAPPY.

FIRNAZ

FIRNAZ and MIRVAN,

an EASTERN TALE.


 I  N the earlier ages of the
 world, mankind knew no
other ties but those of nature. No
throne was then erected upon the
ruins of liberty, and no men were
brought like the Savage of the forest
to bow the neck, to force, and usur-
pation. The earth covered with
richness supplied a healthful and harm-
less repast, and at once gave her in-
habitants security and content.

In

In those happy times it was that fortune had showered down its gifts upon Mirvan, who took up his residence by the borders of the Caspian Sea. Here in a country replete with every convenience that could supply necessity, and every charm that could invite the eye, he enjoyed, or might have enjoyed, uninterrupted tranquility. He was rich,—but he was not happy; wisdom requires no abundance to make a man content. Though the education of this youth was cultivated with all imaginable care yet his natural impatience taught him to spurn the blessings with which he was surrounded, and carried his wishes even beyond the capacity of nature to satisfy. His Soul soon saw only a disgusting uniformity in the good which he enjoyed, What remedy for a pain that seemed incurable? though nature be never so indulgent

dulgent she is poor to the desiring
son of folly.

One day fatigued with winding
through all the mazes of his anxious
desires, he insensibly fell asleep.
Firnaz, the King of the Genii, had
compassion upon his wretched situa-
tion, and undertook to cure him of
his delusions, by convincing his ima-
ginations in a dream, of truths he
had seemed to despise when waking.

Mirvan fancied himself placed on
the summit of a mountain, where,
leaning against the trunk of a spread-
ing cedar, he enjoyed at one view,
all the possessions of his ancestors,
which covered the valley beneath.
But far from regarding this wealth
with joy, he burst into complaint
and invective. Affaulted by a thou-
sand different desires, he walked for-
ward with an uncertain pace, when
suddenly his eyes were struck with a
light

light that seemed more than terrestrial. His surprise was still encreased by the appearance of a cloud, with all the beautiful variations of the rainbow, which ambrosial perfume, Firnaz, King of the Genii, conducted to the place where the discontented youth was standing; and thus addressed him. “ Son of Mortality
 “ speak thy griefs, in order to find
 “ redress.” Encouraged by the voice the youth returned. “ The dull uniformity of my condition is insupportable; the morning differs not from
 “ the night, and to day resembles
 “ yesterday; all my life appears but
 “ a moment lengthened by disgusting repetition. The valley and
 “ the forest are stripped of their
 “ beauty in my eye.—Even the
 “ charms of the beauteous Thyrsa
 “ herself, are no longer pleasing,

“ since

“ since she has blest me with enjoyment.”

“ Favourable genius, continued he, for thy looks bespeak thy compassion, change the country which we now behold into a region resembling that possessed by these beings who reside above the stars. Let it contain an abstract of all those beauties which are dispersed round the creation, that all may flatter my senses, and that my soul may have entire fruition in all that imagination can conceive of pleasure.”

He wished, and the indulgent genius soon complied with his importunate request. The face of nature grew ten thousand times more beautiful than ever rapturous Poet had fancied. The violet and the amaranthus sprung up beneath their steps. The zephyr, enchanted with
this

this delightful landscape, wafted its odoriferous breath on every side.—All that could gratify sense or excite satiety, were there in profusion. Mirvan now began to revive, he perceived himself placed upon a bed of roses, over-shaded by a bower of neverfading green. In the enthusiasm of his rapture he arose, traversed the charming plain with an hasty step. Here distracted in a variety of beauty, he seemed at a loss what to prefer. The juicy anana, the delicate lotos, by turns, attract his hand and his eye; his ears are flattered by the concert of the Grove.—Like a weary traveller, or youthfull complainant, seemed now at ease, having come to the seat of destination. He had not wandered long in this ideal scene of beauty, when he discovered seven nymphs who fixed their regards upon him.—They moved with
unspeakable

unspeakable grace, and all their looks served to inspire pleasure. Mirvan saw, and was enchanted with their beauty; the other charms of the country now seemed lost in the comparison. The nymphs seemed to be conscious of his passion, and assuming an air of modesty, fled to the thickest shades, sure of being pursued.

Thus blest and blessing, he at first thought his raptures would never end. But scarce were eight days passed in this abode, when the minutes began to lengthen, and new wishes to interrupt his happiness. His ears were fatigued with continued harmony, his eyes with the repetition of beauty. The reasoning principle seemed sunk on the bed of sloth, and the soul had no opportunity of vigorous exertion.—I detest, cried he, a life where nothing

E

is

is found but softness and ease, no variety to amuse, no danger to excite resolution. Ah! would Firnaz but once more hear my prayer, it is not to spend my days in the arm of Pleasure, I could wish to embark in greater raptures, I could wish for power, as I see the plain without limits lying around me, I would desire also to govern a people with unbounded authority.

He had scarce spoken when an invifible arm feizing him instantly, transported him through the air. He beheld a country without limits, diverfified with forests of cedars, whose tops feemed to reach the clouds, large rivers divided it, at once fupplying an eafy conveyance, and giving fertility. Beautiful cities were fattered up and down without number. All that you fee, cried his conductor is thine. Mirvan
with

with a joyful heart, bowed to the ground, and thanked the indulgent genius. He scarce concluded this instance of gratitude, when he found himself in the midst of a circle of heroes and ancient sages, who chose him their King, even before he had time to return from his astonishment. His brows were bound with a diadem, and the silver-sounding trumpet proclaimed his accession among the people. The populace thronged around to kiss the steps of his throne while numberless camels came loaded with all the riches of the east, and the spices of the neighbouring isles.

The cars of Mirvan were charmed with the martial notes of the trumpet, and the neighing of the horses equipped for war: his heart began to beat for conquest, and as they who wish for enemies easily

E.2

create

create them, he soon went to war; attacked the foe, and was victorious. One conquest seemed only to induce him to wish for more; he went from victory, to victory, till all his neighbours became tributary, or all their contries laid in ruins. He first then began to form the wish of a once famous European hero, namely, that of new worlds to conquer: but the time approached that his vanity was to be humbled. A distant country that had, with jealous eyes, seen his progress in invading the liberties of others, began to fear for their own; a love of freedom supplied them with both conduct and courage. They attacked the enemy of mankind with a force which it was impossible to resist; the army of slaves fell by myriads: the hero now began to consider that he was but man; he fled for safety to the forest alone

deserted

deserted by the crowd of flatterers, and now given up a prey of famine, of fatigue, and his own reflections still more mortifying than either. After a long journey, he found himself in the midst of a plain, incircled by a mountain. He reposed himself on a bank by a glassy rivulet that poured from a neighbouring hill. The Soul of Marwan seemed all discord and confusion; wretch that I am tried he, why was I born to this variety of distress? why brought into the world to survive every felicity; the poor peasant who feeds upon roots and water; the wandering savage that hunts for a precarious meal is happier far than I; I will not, can not survive it! He had scarce finished when throwing himself headlong into the water, he there expected to terminate a wretched existence; when the fancied coldness of the waves

gave an instant shock, which awaked him from his dream. Beside him lay the lovely Thyzra, his favorite wife, more beautiful than the morning; his attendants came with submissive assiduity to know his pleasure in short he found all his possessions real, all his wants imaginary, and ever after retained a proper share of gratitude for the benefits he enjoyed from heaven, without once murmuring at its having been more indulgent to others.

AMURATH

AMURATH,

an EASTERN FABLE.

 * I * N the pride of wealth, in
 * the dignity of titles, in the
 blaze of princely splendor, Amurath,
 the mighty above all the nations of
 the East, ascended the throne of his
 father. The Magi prostrated in his
 presence, and the people fell down
 before him.—Let said he, the accla-
 mations of adoring multitudes salute
 me; let the concave of heaven ring.
 Death has set his cold seal upon my
 father, and he sleeps, O King live
 for ever. The nations tremble at
 thy name, mighty conqueror, live
 for

for ever. The princes of the earth are subject to thy sway, great Amurath, live for ever.

This great Monarch was educated like Kings of modern times, at a dangerous distance from himself, from the counsels of Truth, and the attributes of true Wisdom. He had turned the hallowed page of Zoroaster, he had called upon the dead for wisdom, the midnight moon had witnessed to his watchings when the pale lamp of meditation glimmered over the volumes of the Sages. His mind was penetrating as the sun beam, and bright as the morning star, but the heart of Amurath was unhappy.

He called for the juice of the grape the sound of the minstrel, and the dalliance of beauty; and his palace resounded with joy. The daughters of Circassia, beautiful as the blossoms

soms of the spring, enchanted the Monarch with their graces, and the thrilling captivations of song, while the sparkling bowl awakned an intemperate festivity; but the sunshine was confined to his cheek, for the heart of Amurath was unhappy.

He trod the path of glory; he was hailed by the voice of the people; he conquered the conquerors of the East; his brows were over-shadowed with laurels; his statue stood exalted in the Temple of Fame, and his judgments were recorded with honour. But still the prince was dejected in solitude: he questioned the satisfaction of empty praises; The distant clamour of applauding millions, he would say, affect not my heart in its secret recesses; though in public I am worshipped as a prince, in retirement I feel myself a man.

When

when reflection overtakes me in private, I start from myself as from a stranger, and by night the dews of sleep fall not propitiously on my eyelids, for the heart of Amurath is unhappy.

Ye guides of my youth, ye venerable men, I suspect your councils and your schools. Ye made my soul athirst for wisdom, and ye gratified its youthful ardour; but much I fear ye flattered the proud spirit of a presuming prince, and taught me not how to support as I ought the miserable weakness of humanity. But the splendour of a court, and the prevalence of your wisdom, shall subdue my heart no more. I will assume the simple weeds of a Dervise, and incorporate with the children of Nature; the incumbrances of loyalty shall be laid aside, and I will commence my pilgrimage with
to-morrow's

to-morrow's fun. I have no demands to make upon the public treasure. A staff will support my feet, and a maple dish will hold my provision; the wild berries will furnish a frugal repast; I can satisfy my thirst in the brook, and sleep in some humble cavern. Let my Minister rule with righteousness in my absence, and when I can acquire the government of myself, I will return and reign over my people.

When Amurath began his journey sweet were the smiles of Aurora, how sweet the melody of morn! the meadows were bright with verdure, enlivened with the drapery of flowers.

The zephyrs fluttered, and the groves perfumed the air with their spices.—Gently waved the bending pine; smoothly lapped the silver waters. The shepherd's pipe resounded through the hills, and the vallies were

were white with fleeces. All was new to Amurath. The confinement of a court had secluded him from the charms of nature, and he now felt unusual transport in contemplating her expanded volume. He rejoiced at enjoying a freedom from royalty, and pressed forward with alacrity and ease. As the heat of the noon-tide sun directed him to the shelter of the shade, he sat down at the foot of a tree and feasted on his humble meal. His mind was busy in reflecting upon the vanity of human greatness, when a neighbouring cave attracted his notice, situated on the border of a small stream, that musically bubbled before it; he advanced with hesitating step, and had reached the entrance of the hermitage, when he distinguished an old man by the venerable whiteness of his beard, sitting in a meditative posture:

posture. he started back with surprise and was about to apologise for his intrusion, when a voice accosted him as follows:—Whatever chance, my son, has brought thee to this solitary habitation. if thou art a child of Virtue, and a servant of the most high, an old man welcomes thee with his blessing. I have been banished the cabinet of my lord the King, for reverencing the attributes of Truth, yet dare to obey her dictates in the desert; and I wish thee to believe the sincerity of my soul for falsehood can avail us nothing. Be free to partake of these fruits; be free to repose on my couch; and when the labour of thy Journey is repaired, we will converse with sincerity and freedom. The noble traveller declined the courtesy of his offer and listened to the hermit with joy.

F

“ To

“ To him who sitteth above the water-floods, and weighs creation in the balance, be glory for ever and ever. Amen. I have been distinguished in the world as a luminary of science, I have wept for the vanity of wisdom; I have dictated to the rulers of land, and have been flattered with the friendship of my Sovereign. The sunshine of prosperity, O my son, awakened an insect into life, and the reptile presumed upon his power. When I stood up in the assembly of wisdom, the aged counsellor laid his withered finger on his lips, and the young men were silent with expectation. I spake, and it was recorded; I commanded, and it was done. I was stimulated by the breath of dying creatures, like myself, to accomplish the greatest achievements; and acknowledged no standard for rectitude and honour, but

but the clamour of popular applause
 If I had planned with Policy, my
 son, or pleaded with Rhetoric; taught
 with Truth, or judged with Equity;
 served my God, or saved my Coun-
 try; I did all for the voice of the
 people. The voice of the people
 was my grandeur and my glory, my
 riches and my strength; it sup-
 ported me a pillar of the state, and
 exalted my vanity to the stars.

Though, in solitude, I have often
 petitioned the Eternal for an asylum
 from myself; yet, in public, the
 voice of the people made me happy.
 Ah, my son, great is the weakness of
 the wisest; and many are the lessons
 of humility that time may have yet
 to teach thee! Listen then to the
 voice of an experienced monitor; let
 my words sink deep into thy heart,
 and let thy ear be open for instruc-
 tion, I had arrived to the summit of

my fortune and my folly, when a vision of the night reclaimed me.

I beheld in my dream, and my heart melted with astonishment and terror

I beheld the dissolution of the world and the judgement of the great day;

I saw the Heavens and the Earth convulsed, and the pillars of creation tremble; the moon was turned

into blood, [horrid change!] and the sun grew dark as sackcloth, at

the presence of the Lord of Nature.

I heard the blast of the trump of the Archangel founding through the re-

gions of death; and I beheld myriads of everlasting souls stand trembling

before the throne. I looked for my ensigns of dignity, and found myself

naked and ashamed. I listened for the shouts of the throng, but all was

silent as the grave. The lightnings flew fast about my head, and the

eternal thunders dismayed me. I saw
a mountain

a mountain piled up to the clouds with the volumes of wisdom, and would have rested my feet upon it, but it perished in an instant in the flames. Then I called upon the spirits of the just for help, and no man listened to my complainings. I laid my hand upon the once mighty princes of the earth, and their scepters vanished into air. Where (I cried) are the multitudes who once supported me; let them now save me, or I perish. I called with a despairing voice, but the multitude could save no more. Then it was the darkness of everlasting horror seized me. I would have wept sore, but had no tears. I would have died, but the dominion of death was over. I would have joyfully compounded for ages of pain, but my sentence was irrevocable and eternal. Gracious Alla! can the agony

of that night ever be forgotten! In my fancy I would have pleaded with the most High, but his reproof silenced me for ever. When I called thee from darkness and from dust. (said a trembling voice, piercing as the sound of a trumpet) when I endowed thee with capacities for society, exalted thee above created natures, and blessed thee with the light of reason, I taught thee, by an agent in thy own breast, the difference between good and evil, and informed thy senses, that my providence is ever present with all the wonders of my creation. I instructed thee to live for the benefit of others, to serve Society with thy heart and hand, but to worship no master but him who gave thee being to make my will the rule of thy life, and my presence the predominating witness of thy actions. But thou

thou didst call upon me as thy caprice directed, and hast not walked uniformly before me. If I answered thy petition in distress, why in prosperity didst thou remember my mercies no more; Thou hast considered me a Being of like fluctuating passions with thyself, though my attributes are as steadfast and immoveable as the everlasting foundation of my throne. Thou hast sought to hide thee from my face in time; and therefore throughout the endless ages of eternity thou shalt witness to its smiles no more. Trembling I awoke and started from my sofa, I laid my forehead in the dust, and was wrapt in silent adoration from the rising to the setting sun. As the light of celestial truth dawned upon my heart the shadows of ignorance retired. The world was divested of its flattery at once, and I penetrated with the

the eye of an eagle into the superior duties of man. I sought the society of myself, and renounced a paltry felicity that depended on the opinion of others. I would have instructed the son of my sovereign, the mighty Amurath, to have departed from the errors of his education, but was forbidden by my lord the King. He was disgusted with a humiliating doctrine that degraded the dignity of title and banished me to this distance from the capital of my country. Here my son, I have learned great truths that neither courts nor schools have ever taught me. That the approbation of conscience is to be preferred to the opinion of the multitude; that our virtues must proceed from a settled principle of action, from a reverence for the witness in our own breasts and the eye that is over all. I have long attended

ded strictly to this important lesson, and if my sovereign should once again summons my grey head to council, I would endeavour to convince him, that the man who studies his duty to his God, and to himself, is best qualified to serve his country and his King."

Behold then! cried Amurath, in an extasy of pleasure, great counsellor! behold your king disguised in the humble habit of a pilgrim, see Amurath the ruler of the nations. I have deserted my people in search of truth, and will now return to convince them I have found it. I shall henceforth never want a supreme incentive to good, and an awful restraint from evil. I will be just from the superior principles of intrinsic virtue, and be happy in consulting the approbation of that invisible witness, whose blessing can afford
a never

never failing support, when the sound of adulation shall cease, and the people can applaud no more.

The monarch took the hermit affectionately by the hand, he led him back in triumph to his court, and reassumed his throne with content for the heart of Amurath was happy.

THE

The DUTY of ACQUIESCENCE, and
the MISERIES of DISCONTENT
and SELF-IGNORANCE.

* H * O W little do we know
* * * wherein our real interest
* * * and happiness consists, when we
presume to dictate to Omniscience !
Ought we; in an act of devotion,
which is an acknowledgement of our
dependance, to prescribe rules to
him who “ knoweth whereof we
“ are made?” Shall we, amidst the
the profusion of blessings with which
Providence has indulged us, presume
to murmur, because a different path
of happiness is marked out for our
neighbour ?

neighbour.? Shall we dare to wish we had escaped a suffering which may be intended as our ordeal for eternity?

Alinda had the entire possession of an affluent fortune, without the enjoyment of one real delight: a discontented mind rendered her insensible to the peculiar advantages of her situation and ungrateful to the source from whence every blessing is derived. Hortensia, her most intimate friend, had often unsuccessfully enquired into the reason of her melancholy. She was ashamed to confess her weakness; but one day, Hortensia surprizing her in tears insisted on knowing the cause that gave rise to them. For what, said she, can Alinda weep who has so many motives for gratitude to Providence? Wealth, rank, friends, an agreeable person.—Agreeable! interrupted

rupted Alinda, with a visible emotion, can I be satisfied with being agreeable, whilst Leonorā is enchanting? Oh God exclaimed she, what avail the priviledges of wealth and rank! How poor is the triumph of dazzling the eyes with splendor, compared with that of commanding the heart by beauty! I would exchange with Leonora all the advantages of riches, for her sovereignty in beauty. Is it possible returned Hortensia, that my friend can indulge such a weakness? Is it not more desirable to enjoy the means of alleviating distress, than to extend the power of tyrannic conquest; Observe how Leonora abuses the favour of nature; and can you wish for so dangerous a pre-eminence? Does not affectation distort her natural symmetry of features? Has not affectation banished from her cheek

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the bloom of modesty? Has not the artificial softness of coquetry, expelled the genuine smiles of complacency! Then view this mind; malignant envy has extinguished the glow of friendship, and the desire of universal conquest prevented the cultivation of those qualities which produce esteem. But answered Alinda, are these dispositions the necessary companions of beauty? not ~~the~~ necessary companions, but, too frequently, the offspring of flattered beauty replied Hortensia. For a contrast to Leonora observe your friend Theodosia. The charms she received from nature are heightened by no other aids than neatness and simplicity; her manners are as pure and unaffected as her heart is guiltless: she preferred the love and esteem of one man of real merit to the unmeaning adulation of a train
of

of flattering admirers: she never descended to the meanness of artifice, for she indulged no sentiments which it was not her glory to avow: she formed no unnecessary delays to trifle with that heart which she considered as the counterpart of her own. Since she became a wife, she has as sedulously studied the art of pleasing, as the most finished coquet; not with a design to ensnare and deceive the reason, but to secure and gratify the heart. She knew that the votaries of passion discern objects with the eyes of the imagination rather than with those of reason, and that it is less difficult to excite, than to preserve love. Such is still the character of Theodosia: perhaps, to superficial observers, her charms will appear less active than those of Leonora; but the judicious admirers of beauty will prefer

refer features animated with the glow of delicate sensibility, eyes sparkling with mental intelligence, to mere breathing symmetry of form. Leonora has the more regular features; Theodosia has the informing soul of beauty; she blends self-approbation with humility; Cheerfulness, the offspring of content is resident in her breast; piety and universal benevolence, the actuating principles of her soul, irradiate it's corporeal mansion: was her mind less amiable, her person would be less pleasing. Cease my dear friend to sigh for the fading graces of Leonora, but aspire to emulate the attainable and ever-blooming charms of Theodosia. Alinda listened to the discourse of Hortensia without feeling the power of conviction. Believe me added the latter, Leonora may be a while the object of general admiration

admiration but with her disposition, it is impossible she should enjoy happiness, or excite esteem. Enquire into the state of her mind; and, if she be ingenuous, she will confess herself to be one of the most miserable of beings. I grant it is her fault, rather than her misfortune, that she is not happy; but who could answer for herself, that with the temptations of Leonora, she could preserve the fortitude of Theodosia? Surely my dear Alinda, not she who to the desire of possessing mere personal beauty, sacrifices her ease, the advantages of nature and of fortune, and perverts the intended blessings of heaven.

Alinda sat, for some time, thoughtful and silent; at length, How much are you mistaken said she, in thinking that Leonora is not happy! Her face is always drest in smiles; and

how can it be otherwise, when she is the idol of every beholder? Indeed, my dear answered Hortensia, the face is generally, I believe a faithful transcript of the mind; and though smiles are frequently assumed to disguise rather than to express, the sentiments of her heart, yet the artificial are easily distinguished from the natural, unless, by a long habit of constraint, the features have contracted the deceitfulness of the heart, and then the copy deludes us by exact conformity to the manners of the original. Believe me Leonora's vanity may be often gratified, but her mind is never contented. I see pursued she, after a pause, that you are inaccessible to conviction: I refer you then to this supposed happy beauty.—Alinda, determined to convince Hortensia of the fallacy of her opinion by the testimony of Leonora

went

went next day to the house of the lady, but was told she was ill, and saw no company, She called again a few days after, when she heard that Leonora's disorder was the small pox, that she was extremely full and judged to be in great danger. This distemper, so often fatal to beauty, spared the life but entirely ravaged the charms of this celebrated fair one, and the person who had been the object of Alinda's envy now became the inspirer of her compassion. As she had intended Leonora a visit in the sunshine of her prosperity, she now thought it the office of humanity to console her in what she considered as the season of humiliation. She was immediately admitted on sending up her name, and found Leonora alone. If any latent spark of envy still harboured in Alinda's breast, it was instantly extinguished at the sight

sight of Leonora. Never had she seen so total a destruction of beauty. She observed however, no appearance of melancholy or confusion; on the contrary, that lady smiled at Alinda's apparent surprize and embarrassment, and, preventing her intended address, You see Madam, said she, the devastations made on my person but you are ignorant of the change it has made upon my mind. I have not only lost the power; but even the desire of attracting admiration. I own I have dropt some natural tears on resigning the empire of beauty, but I am now only humbled by the reflection, that my past behaviour has forfeited my claim and esteem. Could I regain the beauty I once possessed, I assure you, I would not prefer it to the dispositions I have now acquired.

I know that these dispositions
were

were excited by despair, but they are confirmed by reason and invigorated by religion. Indeed Madam interrupted, Alinda, blushing, I always considered you as the happiest of your sex, by your superiority of beauty, and envied you the admiration it inspired. Could I be so mistaken in my opinion?—

Oh Alinda, answered Leonora, you do not know how very dispicable a being is the mere personal beauty. Dress, conquest, every kind of dissipation which receives a sanction from fashion, and usurps the denomination of amusement, are the business of her life, the substitutes of every rational employment: avarice and the desire of conquest, were my actuating principles: I had seen many instances of the frailty of beauty, without fearing I should ever suffer by personal experience. I had
seen

seen the features of the admired Leucasia disfigured by a fall from her horse: the face of the gay, the beautiful Matilda distorted by a paralytic stroke. I was the companion of the celebrated Indiana during all the stages of a lingering consumption; and saw the gradual decay of every charm besides the total alteration I had observed in consequence of the small-pox, I had been witness to the fatal effects of disordered senses upon the "corporal rind." Sometimes, where religion had lost its efficacy, disappointed love, pride, or vanity produced madness: in other cases the hand of Providence chose, by the strength of a fever, to debilitate the intellect; and where was then the triumph of regular features? Besides these calamities to beauty, I heard general complaints of the depredations of age; but what was most mortifying,

mortifying, I saw many beauties disregarded in the zenith of their graces, merely because they wanted the pleasing charm of novelty, and other young ladies triumphing in a larger train of admirers, who were attracted only by that recommendation.

Ah, Madam! had you known the inquietudes I felt from the thoughts of meeting rivals in dress and beauty, inquietudes, which even an inordinate vanity could not enable me to subdue though it taught me to dissemble, I should not have been the object of your envy, but of your compassion or contempt. Then how insatiable is indulged avarice! The desire of accumulating the means of pomp was heightened by every acquisition, and the gratified luxury of others was a source of discontent to me. You find madam, you must not judge of the enjoyments of others, from adventurous

tious circumstances. The disposition of the mind makes our real happiness or misery.—Indeed Madam, answered Alinda, your lesson, shall teach me acquiescence in the appointments of heaven.

A lively sense of of gratitude to Providence now animated the breast of Alinda. She resigned all solicitude about superiority in personal beauty, and determined to be only sedulous for the improvement of her mind, She acquired all the knowledge which gives eminence and lustre to the conversation of the other sex, and was desirous of communicating instruction to her own. She was become as much the empire of wit, as Leonora had been the paragon of beauty; when Hortensia who had for several months been absent from town, returned, and, solicitous to enquire into the state of Alinda's mind,

mind requested an interview at a time when to every other but a particular friend she was inaccessible, well, my dear said Hortensia, may I now congratulate you on the possession of content? You are admired and revered by all your acquaintance, for your superior wisdom and virtue; and I doubt not that the object of universal esteem derives from the applause of her own mind, a source of the most rational delight. I returned with all the eagerness of friendship, to enjoy the admiration you excite, to share the pleasure of your society, and to improve my own mind by a more strict intercourse with yours. How judicious is your choice!—Cease, my dear interrupted Alinda, with a disconcerted air, cease your praises and congratulations. I am not happy.

H What,

What, my friend! answered Hortensia, can any thing discompose the serenity of a soul devoted to its own and others improvement? Alas! replied Alinda, have you not often observed, that fame excites envy, and the love we gain by superior talents from some, is more than counterballanced by the dislike we inspire in others? Envy is the parent of calumny, and good God! how venomous is her offspring!—But, my dear, said Hortensia calumny ought not to disturb the innocent. Yet is not it the height of provocation; Answered Alinda to have people assign improper motives to ones best actions; To have every little foible exaggerated, and to find that malice borrows the aid of invention, when it receives no gratification from consulting the record

of truth?—It is painful, replied Hortensia, yet, my dear, I cannot help thinking that a superior degree of patience in bearing injuries and a constant perseverance in “doing good to those who persecute us,” will overcome the most inveterate malice. These are the arms with which christianity supplies us and I believe they are generally invincible. Who can be an enemy to the friend of human kind, whose benevolence is the source of that genuine politeness, which promotes and enjoys the happiness of others? The compliances of such a person are circumscribed only by the bonds of duty. They who ridicule the obligations of religion, attempt to loosen the only band of friendship, to weaken the only tie of benevolence. It is the temporal and eternal interest of every one

to extend the dominion of virtue. My dear, said Alinda, embracing her, you are indeed a friend! permit me now, in private, to explore the latent propensities of my soul, and they shall be disclosed to you with as much sincerity as I shall answer heaven. — Hortensia immediately took leave, after giving a promise of repeating her visit the next day. On her return to Alinda, that lady received her with the most lively expressions of gratitude and delight. My dear Hortensia, said she, your congratulations will now be adapted to the state of my mind; I have traced all the mazes of my misguided heart, and I am really ashamed to find, that with all my researches after wisdom, I have, till now, been a stranger to the most important science, self-knowledge; I am convinced that
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the reports which gave me uneasiness, were more my fault than my misfortune; that they were less the invention of malice than of revenge, one consequence of the cultivation of my own understanding, was contempt for the inferiority of others. In attempting to conquer error, I am now sensible I was rather the dupe of self-conceit, than the advocate of truth; and passion counteracted the operations of reason. Whilst I condemned my own sex for their insipidity, their indelicacy, ill-nature, &c. I sensibly indulged myself in a preference of the ridiculous to the amiable. How heinous do those faults appear to which we are not addicted by nature and which we have not acquired by habit! How trivial those errors to which we are prompted by inclination, and familiarized by cus-

tom! and how often do we secretly nourish in our own breasts, the very dispositions we condemn as destructive to others. We are blind to our own advantages and imperfections, whilst we magnify the enjoyments and infirmities of others. My behaviour was calculated rather to inspire dislike than to attract love. You were in the right my dear, the truly respectable character will generally be respected or if the invenomed sting of envy should attempt to pierce the breast of virtue, the noble mind is rendered impenetrable by constantly wearing the shield of innocence I am determined I will endeavour to be superior to the wisdom of this world, and to consider that "I am living for eternity." I will not be solicitous to obtain, but to deserve, the appellation of good.

good. Should I have no reward on earth except a delightful consciousness yet my reward will be greater in heaven, if I indulge no wishes that would supercede the designs of Providence, and expect no happiness but from the performance of every allotted duty.

ORMAH,

ORMAH!

AN EASTERN TALE

* * * * *
 * L * E T pride be humbled
 * * * * *
 * * * * * in the dust, let the arm of
 Omnipotence be universally ac-
 knowledged to overrule the actions
 of men, and let every murmur at
 the dispensations of Providence be
 silenced at the reflection of their
 justice-

Ormah, the son of Coulor, the
 sovereign of nations, was very early
 one of the most accomplished
 young men of the East: he was
 born to the expectation of wealth;
 and

and the exercise of power; but his heart was soon elated with the consciousness of rank, and the pageantry of shew; and he forgot that authority is no longer desirable than while it is obeyed through love; and that no state is less enviable, than that which excites at once fear and contempt.

No sooner was he seated on the throne of his Paternal dominions, than he assumed an air very different from that which is the result of true dignity. His commands were delivered in menaces rather than words, his edicts were thundered with the awe of irrevocable severity, and every appearance he made in public was only a prelude to violence, rapine and murder.

Restrained by no ideas of justice and controuled by no advice, he sought for gratification only from
the

and display of arbitrary power, and dreaded nothing so much as the imputation of pusillanimity and irresolution. The Prime-Vizier was disgraced and banished, for daring to open his lips in defence of an innocent person, whom Ormah had condemned to death, without offering even a shadow of reason for the severity of such a decree; and every good and every conscientious man, under his government either deplored in private the misery of his situation, or met inevitable fate in daring to oppose it. Such was the unhappy disposition of the sovereign, whom Providence had placed at the head of millions of subjects, that in a few years after his assuming the reins of government. he had not a man in his dominions whose heart was warm in his interest through love,

or attached to his person through gratitude. His palace was only filled with the abandoned ministers of his vengeance. and the abject vassals of his power. He beheld with horror the desertion of his court, and uttered menaces of revenge, and denunciations of the severest wrath, at being prevented from the exercise of his former power ; and as sovereign sway was in his estimation of no value, without being displayed in acts of tyranny and despotism, he issued an order for every minister under his government to attend his person on an appointed day, on pain of the utmost severity that offended majesty could inflict. The orders at first were heard with terror; and irresolution seized on every dependant on the throne. In a short time the consternation wh^{ch} they

had occasioned sunk into settled deliberation, and as the transition from fear to hate is only a natural consequence, a conspiracy was formed against the Sultan Ormah, and resistance to his commands resolved on by the unanimous concurrence of thousands whom only the fame of his cruelty had yet reached.

To strengthen their hands, and ensure success to their undertakings; they applied to a neighbouring prince to espouse their cause and to lead them on to deliverance or death. Between regal powers, jealousy and secret hate generally subsists: an occasion to weaken or to ensnare one another will always be eagerly sought; and honour, which ought to be more sacred, and more binding in the higher ranks of life will be often sacrificed to party revenge, personal pique

pride, or selfish and interested views.

His neighbour Abdallah thought this a valuable opportunity for aggrandizing his power, and extending his dominions. He embraced with eagerness the execution of the plan which was offered to him, and before Ormah could be apprized of the revolt of his subjects, he had marched an hundred thousand men into the heart of his kingdom. The servile attendants on the person of Ormah dreaded to inform him of an event so fatal to his authority and so dangerous to his person; and although rumours were spread abroad over all the imperial city and palace, that a conspiracy was formed and ripe for execution, they tried to amuse him with a belief that these reports were groundless, and that they were well assured he

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might

might expect to see his officers appear on the day appointed for their attendance, to court his smiles, and acknowledge an implicit obedience to his will.

Mankind are easily induced to believe what they wish. The weary traveller of the desert thinks at the utmost extent of vision he can discover the rising grove, or the winding stream: he proceeds in his journey, and is disappointed; yet hope again relieves him and amuses him with surer belief.

Such was the mind of Ormah: he could not shut his ears against the voice of truth, and the warnings of approaching danger; but he endeavoured to suppress their operations, by indulging the delusions of hope; and rested his confidence, when he could no longer exert his power on those whom he only regarded

regarded as the slaves of his will and who in their turns despised him as the object of their terror. Abdallah, by hasty marches, in a few days reached the capital; and Ormah, in confusion and despair, the very morning on which he expected to receive the homage of his subjects, and the adulation of his court, saw it completely invested. A heart conscious of its own demerits, on such an occasion must suffer every pang. Bravery never associates with cruelty, nor can resolution be united to tyranic oppression. Ormah neither tried to divert the storm by activity, nor to combat it with composure. He neither expostulated with his attendants, who were about to desert him for their deceit nor did he consult with them how to act: he was distracted, and unresolved.

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He knew that his commands would carry no weight with them; that it was in vain to attempt to arm men who owed him neither allegiance nor regard. He ran raving round the palace; and bewailed his fate with expressions which denoted the most abject debasement of mind; at last he resolved to change his dress, and to attempt his escape. Without making a single person privy to his design, he sallied out of his palace in the habit of a peasant; and by the insignificance of his appearance, attracted no notice and underwent no examination from the soldiers of his enemy, through whose ranks he was obliged to pass. Without any particular road in view, he travelled on with the utmost speed, till the darkness and fatigue obliged him to look about for a place to rest in.

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As fearful of seeing the face of a subject as of an enemy, he studiously avoided their dwellings; and subsisted on the spontaneous produce of the earth, which luxury had before taught him to despise, but were now rendered delicious by necessity. To exceed the bounds of his own dominions was his only fixed object.

For many days he allowed himself but a short time to rest; till at length, certain that he must have far exceeded the limits of the kingdom he had once ruled, and at the same time being exhausted with unremitted fatigue, he made up to a cave which he saw on the side of a verdant hill over which he was travelling. He found it by nature formed as a convenient retreat to conceal misery and fallen power.

power.

power, and there he determined to take up his abode. The herbs and the roots which the vicinity of the cave afforded, supplied him with food; and the chrystal spring at a small distance slaked his thirst. In such a situation, the passions of malevolence could not be exercised, nor the heart elated with pageantry and grandeur. The mind of Ormah retired within itself; he saw it's deformity, and blushed: he thought of the power he had lost, and acknowledged the justice of the Eternal. He beheld, in it's proper light, the nature of that authority he had been born to, and with the deepest humility confessed the unworthy use he had made of it; and though he knew it was now too late either to prove the necessity of his reformation, or ato-

ne for the tyranny of his oppression, yet he resolved, by a life of austerity, and the service of Alla, to shew his contrition, and to regain the favour of Heaven.

For several years he continued in the practice of every religious duty, and the mortification of every lust. The rising sun heard his supplications to the Prophet, and the twinkling stars of night bore witness to his contrition.

One morning, as he rose unusually early, and was offering up his adorations with all the fervour of penitential devotion; on a sudden an old man, of a most venerable appearance whose silver beard descended far on his breast, stood before the astonished Ormah, and thus addressed him,

“ Son of the dust! though born

“ to the sovereignty of nations, the
 “ Prophet has seen your contrition
 “ and has accepted your prayers.
 “ You have found the fallacy of
 “ the maxims by which you for-
 “ merly ruled, and experience will
 “ teach you wisdom. Your neigh-
 “ bour Abdallah, after usurping
 “ your government, and commit-
 “ ting a series of cruelties, in which
 “ he but too nearly resembled your-
 “ self, is now removed to the banks
 “ of the eternal stream; and the
 “ chiefs of your dominions are ear-
 “ nest in their enquiries after you,
 “ that the crown may not descend
 “ to the family of the usurper, but
 “ still remain in the regal line of
 “ your ancestors. I will conduct you
 “ this instant to your palace, and
 “ replace you on your throne.”
 Before the confounded Ormah

could

could make any reply, he found himself seated on a sofa in the midst of his palace, and surrounded by his nobles, whom his venerable companion addressed; “ Behold, in
 “ your sovereign Ormah, a memo-
 “ rable instance of the justice of
 “ the Eternal, and of the omnipo-
 “ tence of his power! He has been
 “ tried and approved by the im-
 “ mortal Alla, and will be no lon-
 “ ger your tyrant but your father.”
 Then turning to Ormah, Remem-
 ber, “ said he, and let it be en-
 “ graved upon the crown of every
 “ monarch upon earth, that go-
 “ vernment is only a power dele-
 “ gated for the happiness of man-
 “ kind; and, to that end, must be
 “ conducted by wisdom, justice and
 “ mercy.”

With

With these words he disappeared, and left Ormah and his nobles in mutual wonder and awe. He was immediately acknowledged by all his subjects; and, at their earnest request, took upon him the exercise of power, and the reins of government: and by a faithful observance of the maxims of his venerable instructor, endeared himself not only to his own subjects, but to those of kingdoms very remote. Yet amidst the applause he received, and continued to deserve he scrupled not to acknowledge that his hours of solitude and humiliation were the most glorious parts of his life, since in them he had learned to know himself, and to be serviceable to mankind. After many happy years, he died universally lament-

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ed and respected; his body was embalmed, and placed in the tomb of his ancestors; and the name of Ormah is still famous in the East, and never mentioned but with respect, veneration, and regret.

THE

THE
STRENGTH of IMAGINATION.

 * H * O W strong and strange
 * * * are the powers of imagi-
 * * * nation! the excessive timidity of
 the mind overcomes the reason of
 the most sensible and judicious;
 from whence arose all the stories
 of ghosts and spirits, but from the
 credulous reporters?—How differ-
 rent to mortals are the season of
 twelve at noon-day and twelve at
 night! a time when ghosts are sup-
 posed to make their appearance,
 and spirits visit the solitary dwell-
 ings

ings of the dead: the gay and giddy circle round in pleasure and polite amusements to avoid reflection: yet when a solemn scene presents itself, what terrors will invade their fantastic thoughts!—The following relation, authenticated as a fact, fully demonstrates the implacable conceit of a disturbed mind, shews how soon the strength of imagination will overcome the most heroic person, especially when reason is absent, and where the Divine Spirit is wanting.

It is remarked, that when the royal vault is opened for the interment of any of the Royal Family, Westminster-abbey is a place of great resort; some flock thither out of curiosity, others to indulge their solemn meditations. By the former of these motives it was, when the royal vault was opened for

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the interment of her late Majesty Queen Caroline, that five or six gentlemen, who had dined together at a tavern were drawn to visit that famous repository of the titled dead. As they descended down the steep descent, one cried its hellish dark; another stopped his nostrils, and exclaimed the nauseous vapour that ascended from it; all had their different sayings. But as it is natural for such spectacles to excite some moral reflections, even with most gay and giddy, they all returned with countenances more serious than those they had entered with. Having agreed to pass the evening together, they all went back to the place where they dined; and the conversation turned on a future state, apparitions, and some such topics. One among them who was an infidel in those mat-
ters,

ters, especially as to spirits becoming visible and who took upon him to rally the others, who seemed rather inclinable to the contrary way of thinking. As it is easier to deny than to prove, especially where those that maintain the negative will not admit any testimonies which can be brought against their own opinion, he singly held out against all they had to alledge: at length, to end the contest, they proposed him a wager of twenty guineas that as great a hero as he pretended, or really imagined himself, he had not courage enough to go alone at midnight into the vault they had been seeing that day. This he readily accepted, and was very merry with the thoughts of getting so much money with so much ease. The money on both sides was deposited in the hands of the

man of the house; and one of the vergers was sent for, whom they engaged, for a piece of gold, to attend the adventurer to the gate of the cathedral, then shut him in and wait his return. Every thing being thus settled, the clock no sooner struck twelve than they all set out together, they who laid the wager being resolved not be imposed on by his tampering with the verger. As they passed along a scruple arose, which was, that though they saw him enter the church, how they should be convinced he went as far as the vault: but he instantly removed this, by pulling out a pen-knife he had in his pocket, and saying, this will I stick into the earth, and leave it there; and if you do not find it in the inside of the vault I will own the wager lost. These words left them

them nothing to suspect, and they agreed to wait at the door his coming out, believing he had no less stock of resolution than he had pretended; it is possible the opinion they had of him was no more than justice. But whatever stock of courage he had, on his first entrance into that antique and reverend pile, he no sooner found himself shut alone in it, than as he afterwards confessed, he found a kind of a shuddering all over him, which he was sensible proceeded from a something more than the coldness of the night. Every step he took was echoed by the hollow ground; and though it was not altogether dark, the vergier having left a lamp burning just before the door that led to the chapel, otherwise it would have been impossible for him to have found the place,

yet did the glimmering it gave rather add to than diminish the solemn horror of every thing round.

He passed on however; but protested had not the shame of being laughed at prevented him, he would have forfeited more than twice the sum he had staked to be out again. At length he reached the entrance of the vault; his inward terror increased; yet, determined not to be overpowered, he descended; and being come to the last stair, stooped forwards, and stuck the pen-knife with his whole force into the earth; but as he was rising in order to quit so dreadful a place. he felt something pluck him forward; the apprehension he before was in made an easy way for surprize and terror to seize all his faculties he lost in one instant every thing that

that could support him, and fell in-
to a swoon, with his head in the
vault, and part of his body on the
stairs. Till after one o'clock his
friends waited with some degree
of patience, though they thought
he paid the titled dead a much lon-
ger visit than a living man could
chuse. But finding he did not co-
me, they began to fear some acci-
dent; the verger they found though
accustomed to the place, did not
chuse to go alone; therefore they,
preceded by a torch, which a foot-
man belonging to one of the
company had with him all went
into the Abbey, calling as they
went as loud as they could; no
answer being made, they moved
on till they came to the vault,
where, looking down, they soon
perceived in what posture he lay,

and

and the condition he was in. They immediately used every means they could prescribe for his recovery, which they soon effected. After they got him out of the Abbey to the fresh air, he fetched two or three deep groans; and in the greatest agitation, cried "Heaven help me? Lord have mercy upon me!" These exclamations very much surprized them; but imagining he was not yet perfectly come to his senses, they forbore questioning him till they had got him into the tavern, where having placed him in a chair they began to ask him how he did, and how he came to be so indisposed. He gave them a faithful detail, and said he should have come back with the same sentiments he went, had not an unseen hand convinced him of

the

the injustice of his unbelief. While he was making his narrative, one of the company saw the pen-knife sticking through the fore lappet of his coat. He immediately conjectured the mistake; and plucking out the pen-knife before them all cried out, "Here is the mystery discovered: in the attitude of stooping to stick the knife in the ground it happened, as you see, to go through the coat; and, on your attempting to rise; the terror you was in magnified this little obstruction into an imaginary impossibility of withdrawing yourself, and had an effect on your senses before reason had time to operate." This, which evidently was the case, set every one, except the gentleman who had suffered so much by it, in

a laughter

a laughter. But it was not easy to draw a single smile from him he ruminated on the affair while his companions rallied and ridiculed this change in him; he well remembered the agitations he had been in.— “ Well, there
 “ is certainly something after death
 “ or these strange impulses could
 “ never be :— What is there in
 “ a church more than in any
 “ other building? What is darkness
 “ more than light, which in
 “ themselves should have power
 “ to raise such ideas as I have, now
 “ experienced? Yet, continued he
 “ I am convinced that I have been
 “ too presumptuous; and whether
 “ spirits be or not permitted to
 “ appear, that they exist I ever
 “ shall believe.”

From

From this occurrence, I think we may learn a lesson, how prophane it is to be curious in affairs after death. The tale may raise pleasing sensations to the readers mind the moral is conspicuous.

COMMON

COMMON FAME

AND

SCANDAL.

A VISION.



I Have just been meditating on that passage of Horace, " Absentum qui rodit
" amicum, &c. Hunc tu, Romane
" Caveto, which naturally led me into the consideration of the many bad consequences of such conversations, which are wholly made up of a collection of stories, and of the

the meanness and pravity of those mortals that employ their whole time in endeavouring to lessen the reputation of others, and in spreading those stories abroad with a certain air of satisfaction. Perhaps indeed, an innocent, unmeaning curiosity, a desire of being informed concerning those we live with or a willingness to profit by reflection upon the actions of others, may sometimes afford an excuse, or sometimes a defence for inquisitiveness; but certainly it is, beyond all excuse, a transgression against humanity, to carry the matter farther to tear off the dressings, as I may say, from the wounds of a friend, and expose them to the air in cruel fits of diversion; and yet we have something more to bemoan, an outrage of a higher nature. which mankind is guilty of when they are

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not

not content to spread the stories of folly, frailty and vice, but even enlarge them, or invent new ones and blacken characters, that we may appear ridiculous or hateful to one another. From such practices as these it happens that some feel a sorrow, and others are agitated with a spirit of revenge, that scandal or lies are told, because another has told such before, that resentments and quarrels arise, and injuries are given, received and multiplied in a scene of vengeance.

All this I have often observed with abundance of concern, and having a perfect desire to further the happiness of mankind, I lately set myself to consider the causes whence such evils arise, and the remedies which may be applied. Whereupon I shut my eyes to prevent

vent a distraction from outward objects, and a while after shot away upon an impulse of thought, in the world of ideas where abstracted qualities became visible in such appearances as were agreeable to each of their natures.

That part of the country, where I happened to light, was the most noisy that ever I had known. The winds whistled, the leaves rustled, the brooks rumbled, the birds chattered, the tongues of men were heard, and the echo mingled something of every sound in its repetition, so that there was a strange confusion and uproar of sounds about me. At length, as the noise still increased, I could discern a man habited like a herald [and as I afterwards understood] called Novelty, that came forward proclaiming a solemn day to be kept

at the house of Common Fame. Immediately behind him advanced three nymphs, who had monstrous appearances. The first of these was Curiosity, habited like a virgin, and having an hundred ears upon her head to serve her in her enquiries. The second of these was Talkativeness, a little better grown, she seemed to be like a young wife, and had an hundred tongues to spread her stories.

The third was Censoriousness, habited like a widow, and surrounded with an hundred squinting eyes of malignant influence, which so obliquely darted on all around that it was impossible to say which of them had brought in the information she boasted of. These as I was informed, had been very instrumental in preserving and rearing Common Fame, when upon
her

her birth day she was shuffled into a crowd; to escape the search which Truth might have made after her and her parents. Curiosity found her there, Talkativeness conveyed her away, and Cenforiousness so nursed her up, that in a short time she grew to a prodigious size, and obtained an empire over the universe: wherefore the Powers, in gratitude for these services, had since advanced them to her highest employments. The next who came forward in the procession was a light damsel called Credulity who carried behind them the lamp the silver vessel with a spout, and other instruments proper for this solemn occasion. She had formerly seen these three together, and conjecturing from the number of their ears, tongues, and eyes, that they might be the proper Genii of atten-

tion, familiar converse, and ocular demonstration, she from that time gave herself up to attend them.

The last who followed were some who had closely muffled themselves in upper garments, so that I could not discern who they were; but just as the foremost of them was come up, I am glad, says she calling me by my name, to meet you at this time. stay close to me, and take a strict observation of all that passes. Her voice was sweet add commanding, I thought I had somewhere heard it; and from her, as I went along, I learned the reason of every thing which offered.

We now marched forward through the rookery of rumours, which flew thick and with a terrible din all around us. At length we arrived at the house of Common

mon fame, where a hecatomb of reputations was that day to fall for her pleasure. The house stood upon an eminence, having a thousand passages to it, and a thousand whispering holes for the conveyance of sound. The hall we entered was formed with the art of a musick-chamber for the improvement of noise. Rest and Silence are banished that place. Stories of different natures wander in light flocks all about, sometimes truth and lies, or sometimes lies themselves clashing against one another. In the middle stood a table painted after the manner of the remotest Asiatick countries, upon which the lamp, the silver vessel. and cups of a white earth, were planted in order. Then dried herbs were brought, collected for the solemnity in moonshine, and water being
put

put to them, there was a greenish liquor made, to which they added the flower of milk, and an extraction from the canes of America, for performing a libation to the infernal powers of mischief. After this, curiosity retiring to a withdrawing room, brought forth the Victims, being to appearance, a set of small waxen images, which she laid upon the table one after another. Immediately then Talkativeness gave each of them the name of some one, whom for the time they were to represent; and Censoriousness stuck them all about with black pins still pronouncing at every one she stuck, something to the prejudice of the persons represented. No sooner were these rites performed, and incantations uttered, but the sound of a speaking trumpet was heard in the air,
by

by which they knew the Diety of the place was propitiated and assisting. Upon this the sky grew darker, a storm arose, and murmurs, sighs, groans, cries, and the words of grief and resentment were heard within it. Thus the three forcereffes discovered, that they, whose names they had given to the images, were already affected with what was done to them in effigy, The knowledge of this was received with the loudest laughter, and in many congratulatory words they applauded one anothers wit and power.

As matters where at this high point of disorder, the muffled lady whom I attended on, being no longer able to endure such barbarous proceedings, threw off her upper garment of reserve and appeared to be Truth. As soon as she had confessed

confessed herself present, the speaking trumpet ceased to sound, the sky cleared up, the storm abated, the noises which were heard it ended, the laughter of the company was over, and a serene light, till then unknown to the place, diffused around it. At this the detected forcereffes endeavoured to escape in a cloud which I saw began to thicken round them, but it was soon dispersed, their charms being controuled, and prevailed over by the superior Divinity, For my part I was exceedingly glad to see it so, and began to consider what punishment she would inflict upon them. I fancied it would be proper to cut off Curiosity's ears and fix them to the eaves of the houses, to nail the tongues of Talkativeness to Indian tables, and to put out the eyes of Censoriousness with a

flash!

flash of her light. In respect of Credulity I had indeed some little pity, and had I been judge, she might perhaps, have escaped with a hearty reproof.

But I soon found that the discerning Judge had other designs, she knew them for such as will not be destroyed while mankind is in being, and yet ought to have a brand and punishment affixed to them that they may be avoided. Wherefore she took a seat for judgment, and had the criminals brought forward by shame ever blushing, and Trouble with a whip of many lashes, two phantoms who had dogged the procession in disguise and waited 'till they had an authority from Truth to lay hands upon them. Immediately then she ordered Curiosity and talkativeness to be fettered together that

that the one should never suffer the other to rest, nor the other ever let her remain undiscovered. Light Credulity she linked to shame at the tormentor's own request, who was pleased to be thus secure that her prisoner could not escape and this was done partly for her punishment, and partly for her amendment. Censoriousness was also in like manner begged by Trouble, and had her assigned for an eternal companion. After they were thus chained with one another, by the judge's order, she drove them from her presence to wander for ever through the world, with Novelty stalking before them.

The cause being over, she retreated from sight within the splendor of her own glory, which leaving the house it had brightened; the sounds that were proper to the place

place began to be as loud and confused as when we entered, and there being no longer a clear distinguished appearance of any objects represented to me, I returned from the excursion I had made in the Regions of Fancy.

SELIMA,
AN EASTERN TALE

* T * H A T universal discon-
* * * tent and disquietude which

runs through every rank and de-
gree of life hath been deservedly
condemned by the philosophers
of all ages, as one of the bitterest
reproaches of human nature, as
well as the highest affront to the
divine author of it: if indeed we
look through the whole creation
and remark the progressive scale of
beings as they rise into perfection

we

we shall perceive to our own shame and confusion, that every one seems satisfied with that share of life and happiness which its maker hath appointed for it, man alone excepted, who is pleased with nothing that his bounty imparts, unless blessed with every thing that his power can bestow, perpetually repining at the decrees of providence, and refusing to enjoy what he has, from a ridiculous and never ceasing desire of what he has not.

That object which is at a distance from us is always the most inviting, and that possession the most valuable which we cannot acquire. With the idea of affluence and grandeur we are apt to associate those of joy and pleasure, and because riches and power may conduce to our happiness, we hastily

M 2

conclude

conclude, that they must do so;
That pomp, splendour and magnificence which attend the Great, is visible to every eye, whilst the sorrows which they feel, and the dangers they are obnoxious to, escape our observations.

Hence it arises, that almost every condition and circumstance of life is considered as preferable to our own; that we so often fall in love with ruin, and beg to be unhappy; we weep in short when we ought to rejoice, and complain when we ought to be thankful.

The sun, says an Eastern sage was sinking behind the western hills, and with departing rays gilded the spires and turrets of Golconda, when the captive Selima from the window of the son of Nouradin's Seraglio, casting a mournful look at the country which

which she saw at a distance beyond the boundary of her confinement fixed her eyes on some cottages which she could distinguish by the thin smoke ascending from them and seemed to envy the humble condition of the lowly inhabitants, she longed to exchange her own situation for that of innocent poverty and chearful tranquility; little by little the envied prospect faded on her sight, and she listened with horror to the crashing of iron bars and the closing that surrounded her: till at length all was hushed, all became quiet as the hours of night, and stillness advanced; she then burst forth into the following soliloquy:

— And was I born a reasonable being [she cried] for this? to be excluded for ever from society, and doomed to add one more to

the slaves of the monarch of the
 East; have I deserved this at the
 hand of Providence, or exacted
 this unequal lot from the genius of
 distribution? did I ever turn mine
 ears from the cries of the needy,
 or shut the open hand from the
 poor? why then am I punished in
 this manner, why for ever denied
 the blessing of mutual love, and
 fated to weep in vain to the walls
 of a prison house? while I was a
 child, the angel of death closed the
 eyes of my parents, when as yet I
 knew not their loss; and a few
 moons ago the same minister of
 terror bore from my arms a sister
 whom I loved, to the land of silen-
 ce and shadows; the rest of those
 that were dear to me groan under
 the bonds of servitude in the mines
 of Agra, or traverse in the great
 waters in the ships of India; some
 happier

happier few who have found grace in the eyes of the Sultan live only to shew the difference between what I was and what I am; yet the remembrance of those I lost, I bore with resignation; I wept indeed and retired, but as yet repined not; but to know no end of misery, to be kept as a witness to the luxury of those who were once our equals, is surely the worst that can be inflicted: I have said to the slaves, why will not my lord the Sultan dismiss the maid whom he thinks unworthy his embraces, and whose presence will rather cast a cloud over his pomp than increase it? but they treat my tears and my remonstrances with scorn, nor are their hearts melted in them when night and silence are over all the Seraglio, even the horrid guards to whose care we are resigned are
fast

fast locked up in sleep; when O? when shall I enjoy that sweet oblivion? discontent and perpetual uneasiness of mind, banish from my eyes all propensity to rest, the night only affords me an opportunity to vent my complaints, and my greatest happiness is this hour of universal repose when I can undisturbed and unmolested give utterance to the sorrows of my heart.

As she was speaking these last words, the shades of darkness were suspended on a sudden, and a light diffused itself around her like the flash of mid-day; she looked up and beheld, when Azazel the angel of reproof became visible to her sight; she bowed her head in the dust and humbled herself before him. Selima [he cried] arise, thou misguided child of affliction: I am that genius who was with thee
when

when thou wast yet a child, and
 in my book weré thy future fortu-
 nes written; I was with the angel
 whose ministry it was to seal the
 eyes of thy parents, and who laid
 his hands on thy sister; under my
 influence wert thou brought up as
 a captive unto Amurath from the
 banks of Oxus, and immured in the
 walls of his seraglio; thou hast com-
 plained of thy fate, thou hast said
 that the eye of thy genius frowned
 on thy birth, and that misfortune
 has marked thee for her daughter:
 but I am come to clear thy doubts
 and to direct thee where thou
 mayest find the mansions of rest
 let my words sink deep in thee,
 and grave them in living characters
 on thy heart. I will take away the
 mist from before thine eyes, for
 thou knowest not what thou hast
 said: thou hast lamented the fate
 of

of thy sister who is happier by far than thou art, and who has her station assigned her in the realms of bliss.

The situation of thy companions who have appeared pleasing to the Sultan has been the object of thine envy. but alas! thine is a paradise to theirs; thou hast repined at that solitude which, hadst thou made a right use of, it would have taught thee to know thyself, and hast grieved that thou wert not born to that beauty which thousands possess, and which would have been to thee a punishment instead of a blessing. I will now shew thee what but for my interposition would have been thy own destiny had this thy last, thy presumptuous wish being crowned with success; hadst thou been bidden in thy turn to deck with oriental pomp

pomp the bed for Amurath, and repose on the silken pavilions in the inner chambers of the palace turn thyself to the East and view there what I shall explain to thee.

She turned and beheld a woman seated on a throne, surrounded with every circumstance of Eastern magnificence; she was fair as one of the Houries, and sparkling in gold of indostan and the diamonds of Surat; in her presence every mouth was dumb, - every knee bended with fear and every eye fixed on the ground, yet she seemed to receive the adorations of the crowd, with coldness, nor was her heart glad at the approach of her lord; she seemed alone as to her self, though amidst wondering thousands and ten thousands at her feet.

View

View her yet again [he said] Selima, as the crowd retiring leaves her in her closet, and what happiness does she seem to be possessed of that thou wishest to be thine; does not that gloom that hangs on her brow owe its being to fear? Is she not conscious that treachery or chance can in a moment bring her licentious happiness to an end; and guilt that viper in her bosom, destroys all relish for pleasures, and points out to her the vanity of all joys which have not virtue for their foundation. But see, the guards rush in at this moment to seize her and accuse her of having conspired the death of her lord.—Mark how the splendid apartments and alcove of pleasure disappear, and in their stead the joyless gloom and grated windows of a prison.—Now she is hurried in, they throw
the

the black robe of death upon her; in vain does she now think of command, in vain wave the hand which a few hours before would have stilled the raging of the people, and humbled the rulers of the world; she now begs to be heard and has recourse, as her last aids, to intreaty, tears and prostration but in vain: she is dragged down on the rocky pavement by the slaves who offer her the dismal alternatives of the poisoned cup or the sabre.—She drinks, and see she sinks yet and yet paler and paler to the earth—See the last convulsive struggle—the dying gasp, and the sigh that rends the heart in the last agony:—scarce is there a pause,—they strip the yet warm body denied to be joined in burial with the queens of the land, and expose it for a prey to the eagle or vulture.

Such

Such short-sighted maid, would have been thy latest hour; and thy end would have resembled hers: bear then thy present fate without repining, nor dash the cordial which hope presents thee with to the ground, but wait with patience for a happier hour; their lot only may be called miserable whose faces were never covered with shame, and who go down unrepenting to the grave.—Hope is yet thine, which can turn the walls that confine thee to the bower of content; then say not in thine heart that thy portion is with the wretched, nor by wishing to alter the allotment of providence, provoke the rage of a power infinitely greater than mine, which can crush thee to atoms at a blow.

When he had spoken these words he stretched out his arms
over

over her, and she sunk down in a sofa into the arms of sleep, from which she awoke in the morning with a conviction of her late unjust repinings, and with a perfect resignation to the lot which her genius had assigned her in the terrestrial abode of life.

THE
PHILOSOPHER
OF
NATURE.

AN EASTERN TALE

IN a certain island of India,
Situating under the equinoc-
tial line, reigned a Prince who,
from his evil qualities, became so
extremely distrustful, that though
he had but one sister, he yet would
not dispose of her in marriage,
lest he should meet with a brother
in

in-law more beloved by the people than himself. But notwithstanding the watchful eye he kept upon the actions of his sister, one of his relations found means to see her; and the young couple having become mutually enamoured of each other they eluded the vigilance of their guards, and were privately married.

The fruit of this union was a son whom the princess kept for some time concealed; but at length, fearing the indignation of her brother, she found herself obliged to expose him, lest his cries might be heard, and not only the immediate death of her child, but that of the author of his being, should be the consequence. For this cruel separation she allotted a calm and serene night; and having with as much tenderness as possible, put the infant into a box, lined with a bitu-

minous substance, she left him to the mercy of the waves. These carried him to the border of a deserted island, which lay opposite to that of his birth, at the mouth of a river that overflowed it once every year, and that at this very time was at its height. The whole island, therefore, was almost under water; and by the violence of the tide, the box was driven forward till it came entangled in a thicket of trees. The waters returned to their proper channel; the wind abated; and the box remained upon the sand: but happening to beat against some branches, the nails, which had been on purpose left unsecure, loosened, and the boards burst asunder.

The infant Ebn Yokdhan, in the mean time, instigated by the calls of hunger, cried with all his might
and

and a she goat, which had just been robbed of her kidling by an eagle, approached to him, and gave him suck. This tender office she failed not to renew every day; and the same connection was gradually formed between them as between a child and its nurse.

Soon as little Ebn Yokdhan could walk, he attended the animal whithersoever she went; and as he was a stranger to every society but that of goats, he soon formed sounds, similar to theirs. He likewise imitated with skill the notes and cries of all the different birds and beasts upon the island.

When he had attained his fifth or sixth year, and become, in some measure, capable of observation, he insensibly perceived, that he was the only animal which was naked, and defenceless; all the others
being

being covered with hair, with wool or with feathers. He ruminated upon the methods by which this inconvenience might be remedied; and the first which occurred to him was, to take the large leaves of some tree, and to put them upon those parts which nature employs to throw off certain superfluities. At the same time, having torn down a branch of a tree, he found that, by moving it, he put all the beasts around him to flight; whence he concluded, that his hands were infinitely preferable to the hair, the tail, and the horns, of oxen and goats, since by them he could at once provide him with a covering and a defence. Afterwards, remarking that the carcase of it had no bad smell, he made a kind of habit to himself, from the skin and feathers, of a dead eagle. As he
always

always went about armed with a stick, he rendered himself an object of terror to all the animals of the island, who no longer dared to come near him. The she goat his nurse, however never forsook him; and though on account of her great weakness and age, he took an extraordinary care of her, he could not nevertheless prevent her from dying soon after,

When he beheld his nurse without motion, his surprise and his grief were immoderate. He called to her for a long time; but finding that she made no answer to him, he began to examine the eyes, the ears, and the legs of the animal, imagining that in these parts there must be some obstacle which hindered them from performing their functions; as he had already remarked that, when he

closed

closed his eyes, stopped his ears, or tied his legs together, he could himself neither see, nor hear, nor walk.

He therefore concluded, that this hindrance proceeded from an internal cause, and was connected with a particular part which actuated all the rest. This part, he thought, must necessarily be situated in the middle of the body, in order to communicate, with greater ease, its influence to the other members; and feeling his heart beat with violence, from the agitation of mind in which he was he imagined that that must be the principle and the source of motion. On this he immediately resolved to open the body of his nurse, there to search for the part and to find out wherein the deficiency lay. But afterwards reflecting,

ing that the remedy might be, worse than the disease, and that he should not easily be able to close up the opening he intended to make, he thought it proper to wait a little while longer still. At length having lost all hopes, and imagining that there was no longer any thing to be endangered, he adopted his former design. Having therefore picked out some edged stones and some dried reeds which he sharpened as well as he could, he made an incision into the body of the goat, between the ribs, and presently found the lungs; which he judged, however not to be the object of his search, because they were not in the middle of the body. When he reached the liver he imagined that that part must be the heart; since its figure, situation, and solidity appeared to him exceedingly

exceedingly proper to produce motion and to preserve it. For this reason he began to examine it minutely; and having perceived two cavities in it, the one full of coagulated blood, and the other empty he conceived that the principle of life was seated in the latter. And as he was sensible that this vivifying principle had gone out of the body while it was yet entire, he was well assured that it would not return thither, when the body should be divided in several parts afterwards considering, that this carcase was incapable of any kind of function, he concluded, that to that principle which had now left it, he must attribute all the operations he had seen the goat perform; that it was that which had supplied him with suck, and which had taken care of him from his infancy.

infancy. These considerations excited in him a strong inclination to know what had become of this principle, and whither it was gone; if it had left the body of itself, or if it had been driven from it by some extrinsic power.

While our solitary was immersed in these reveries, the carcase began to putrify: the steam attracted two crows; and they, afraid to approach for fear of Ebn Yokdhan, began to fight. One of them had no sooner killed the other than it dug a hole in the earth, into which it threw the body, and afterwards filled it up. From this circumstance, Ebn Yokdhan determined to dig a hole also, and to pay that duty to his nurse which a crow had paid to its enemy.

Some time after, a storm arose, which drove the branches of some

O

dry

dry trees against each other with so much violence that they took fire. The novelty of this accident greatly astonished our Solitary: and, promoted by his natural curiosity, he approached to it. Inexperienced as he was in such matters, he attempted at first to handle the flames; when starting back with pain, he resolved to take a branch of wood, which was only kindled at one end, and to carry it into a cave in which he lodged, in order to examine the fire, and the effects it was capable of producing. With not a little care did he preserve it; as he found that the blaze served him for fun during the night, and that at a certain distance the moderate heat which issued from it, cheered him, and revived his strength. In the mean time, he had not relinquished

quished his eagerness to know what it is that constitutes the principle of life, and of animal motion: having therefore observed, that fire puts all the bodies with which it communicates in motion, and that in touching certain parts of an animal body, he feels a prodigious warmth he imagined that the principle which moves us must partake of the nature of fire. In order to convince himself of this point, he resolved to dissect alive the first beast he should meet. Nor was it difficult for him to come at one, the whole island being crowded with animals. Having opened a wild sheep, nearly as he had done the she goat his nurse, and having found the heart, he began to dissect it at the left side, and saw a whitish vapour issue from the cavity which is there. Immediately he put his

O 2

finger

finger into it, and felt that the place which it had just left, was, as it were burning with heat; remarking, at the same time, that the air which this cavity contained, was no sooner evaporated, than the beast closed its eyes and expired.

This experiment, which proved to be so conformable to the conjectures of our Philosopher, served only to heighten his curiosity; insomuch, that he resolved to examine the nature of all the other members of the body. So many experiments did he make, that though his instruments were not very handy, he yet surmounted every difficulty by his genius, and his application, and became, in a few years, a skilful anatomist.

One day, as he was employed in performing a dissection, a fish, which he had just caught, leaped
upon

upon his fire. This circumstance so attentive was he to his work, he did not at first perceive: but his nostrils being presently affected by an agreeable flavour, which he had never experienced before, he was induced to search into the cause of it. On beholding the fish half-broiled, he longed to taste of it. He did taste of it; and finding it more palatable than the fruits which had hitherto composed his nourishment, he addicted himself to hunting and fishing, in both which exercises he facilitated his success by the contrivance of sundry expedients, such as that of taming birds [by whose singing the rest were attracted, and secured in his snare] and that of training horses, mounted on which, he out-ran at the chase the swiftest beasts.

Ebn Yokdhan had hardly numbered his one and twentieth or his two and twentieth year, when he invented all these things, and when he made clothes to himself of the skins of beasts, sewed together with threads of the bark of palm-tree, with hemp, &c. But as these bodily exercises did not occupy him wholly, hardly did he ever behold an object of which he wished not to search into the cause. Not to be tedious however we will leave him to reason like a Peripatetic upon the nature of the terrestrial and celestial bodies, in order to proceed at once to the manner in which he acquired the knowledge of the infinitely perfect being.

Our solitary had already remarked, that matter operates not of itself but by means of a certain impulse.

impulse, a certain arrangement from some external cause: of these he long endeavoured to find the author upon the earth, and in the sky. But as he could find no being which was not finite, and which was not subject to change, he therefore concluded, that he who had formed matter and who had thus peculiarly arranged it, was not matter, since of necessity he must be infinite and immutable; that matter having not of itself the ability to act, it was not it which, properly speaking, performed the actions he saw it produce, but the perfect Being who gave it a power, and who preserves it; that of consequence, this Being was all powerful, all wise, and all knowing; that his existence was necessary; and that nothing was wanting

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ing to his glory, to his perfection, and to his sovereign felicity.

This sublime idea took such possession of Ebn Yokdhan, that he no longer paid any attention hardly to aught beside; when any object happened to divert him from it, he instantly returned to it, applying every thing he had found good and amiable in that object to the infinitely perfect Being, and removing from him every thing which appeared corruptable, or subject to imperfection. There was one thing however, that puzzled him, namely, that this being, who is so worthy of the love, and the respect, of all his creatures, should have formed so few of them who were endowed with the capacity to know him, and to pay a voluntary homage to him. This consideration disturbed his repose for some time;

time; but by means of the fresh truths which he daily discovered, he soon recovered his wonted tranquillity.

Our Solitary being thus deeply struck with the idea of the infinitely perfect Being, repeatedly pondered on the means by which he had acquired a perception that made so lively an impression on him. He saw clearly that the senses had not communicated this knowledge, since the being he formed in his mind was not corporal, and he had neither seen, nor heard, nor touched him.

“ It follows then,” thought he
 “ that I must have something in
 “ me which is not matter, and by
 “ which I may have a communi-
 “ cation with that immaterial
 “ Being, in like manner as, by the
 “ means of my senses, I am in
 some

“ some measure united with the
 “ bodies which surround me.
 “ And as this immaterial Being is
 “ infinitely more noble than all
 “ bodies, it likewise follows, that
 “ that part within me which knows
 “ him, must be greatly superior to
 “ that which has no perception
 “ but of corporal existence.. But
 “ whence comes it, that I am sur-
 “ rounded with animals only, who
 “ have no idea of him that made
 “ them; who eat, drink and mul-
 “ tiply their species; and who,
 “ after having lived to a certain
 “ period die, and are as if they
 “ had never been?—If there ex-
 “ isted, in any species of animal, a
 “ principle similar to that by
 “ which I have obtained a know-
 “ ledge of the all perfect Being,
 “ marks of it would appear in
 “ some of their actions. They
 “ would

“ would institute external signs, in
 “ order to honour the sovereign
 “ Being, and mutually to excite
 “ each other to pay their adoration
 “ to him, and with what pleasure
 “ would I, who know him, con-
 “ nect myself with beings, with
 “ whom I might praise our com-
 “ mon Creator.”

What induced our philosopher to
 reason in this manner was, that,
 having never seen any thing but
 his own island, the sea, and the
 firmament, and being denied the
 aid by which the other animals are
 propagated, he did not believe
 there had ever been a man in the
 world before him, and he was at a
 loss to know if there would ever
 be one after him. At the same
 time, it appeared to him to be a
 thing unworthy of infinite good-
 ness and power, to produce no
 creatures

creatures but what were corruptible, and incapable of knowing him, of loving him, and of enjoying a felicity superior to that which is conveyed through the medium of the senses. For this reason, as he found no finite immaterial beings here below he supposed there were such above, united to those globes of light which rolled over his head. In this idea he was confirmed by this reflection; “ If the sovereign
 “ Being, though he has endowed
 “ me, in some measure, with the
 “ powers of knowing him, and of
 “ contemplating upon him; though
 “ he hath united me to a body,
 “ which is subject to a thousand
 “ different wants, and which, by
 “ obliging me, from a sense of
 “ pain, to satisfy it, diverts me
 “ from that delightful contemplation; yet it follows still more
 “ evidently

“ evidently that he must have united an immaterial existence to heavenly bodies, which are so large, so beautiful, so durable, so uniform, and in their motions so regular.”

Thus did Ebn Yokdhan satisfy himself as to the plurality of spirits or of immaterial beings; but there remained another difficulty, which gave him great anxiety. This was to know why the sovereign Being should have joined souls, created expressly for himself, with bodies which perpetually interrupt the union that ought to subsist between finite spirits, and the infinite spirits, in order to render the former happy. His conceptions about this matter were various: but at length he concluded, that the present state of those spirits being a state of imperfection, there must be another

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after

after this life, in which they will enjoy a greater degree of happiness; that it is impossible to doubt of the possibility of this state, since death is nothing but a division of the several parts of which the body is composed, and since spirits being immaterial and the indivisible cannot die, that the sovereign Being hath united spirits with a body which, in some measure, assimilates them to the creatures, in order to try if they would remain faithful to him, and if they would have the courage and the strength to elevate their affections towards him, by despising the pleasures of the senses; that it was the will of the infinitely perfect Being they should love him from free choice, and should not be presented with objects amiable in appearance to the end that, by preferring him to
all

all things, they should deserve his love, and the happiness he has prepared for them; that those base spirits, who devote themselves to the lusts of the flesh and who neglect the meditation of heavenly things, because of the trouble they experience from it, are unworthy of being united with the sovereign Being; so that after life, finding themselves deprived of the consolation they now receive from the pleasures of the body, their immortality will be a series of misery without end.

So deeply was our Solitary impressed with these reflections, and so much contempt did he conceive for earthly things, that he would have relinquished all care of his body, if he had not believed that in order to evince his submission to the will of the almighty Being, he was obliged

ged to preserve it; till it should please his sovereign master to deliver him from a machine, which he no longer considered but as an obstacle to his felicity. He therefore resolved to pay no more attention to his bodily concerns than what might be necessary to keep him from dying, and to prevent the disorders which might tend to divert him from the contemplation of the all-perfect Being. To this resolution he so religiously adhered, that he no longer went out of his cave but once a week; and then merely in quest of fruit for his subsistence, the first of which that offered he took without choice. This manner of living he continued till the age of fifty years; when God, unwilling that so rare a pattern of virtue should remain undiscovered to the world, permitted him

him to be discovered by the following accident.

Not far from the island in which Ebn Yokdhan had been brought up, there was another inhabited by the followers of the ancient prophets, who in order to familiarise the mysteries of heaven to the senses, illustrated them by allegories, and by parables. Two of these islanders, Asaf and Solomon, though intimate friends, entertained very different sentiments, however, as to the road which leads to happiness. The former maintained, that it was by relinquishing the world, and by living in solitude: the latter on the other hand, was persuaded that it was more easy to resist temptation by the assistance which we receive from the society of the virtuous, than by

retirement, and by flying into a desert.

Asal had heard that the island in which Ebn Yokdhan resided was uninhabited; and still persisting in his design of bidding adieu to the world, in order to dedicate himself entirely to devotion, he gave the whole of his wealth to the poor, reserving no more to himself than what was necessary to pay for his passage thither. As Ebn Yokdhan seldom stirred from his cave he did not meet with Asal, till one day as he happened to be employed in prayer; and nothing could exceed the surprise of Ebn Yokdhan when he beheld, for the first time, a creature resembling himself. Impelled by curiosity, he advanced towards him; but Asal, taking him for another Solitary, and desirous not to interrupt him, immediately

immediately withdrew. Ebn Yokdhan pretended not to see him; and following at a distance, as if by chance, he waited till he should again fall on his knees, before he would run after him. Asfal, alarmed at finding he was pursued took to flight; Ebn Yokdhan, who was by far the strongest and the nimblest of the two soon overtook him. The new Solitary was ready to die with terror when he found himself defenceless in the hands of a savage. Ebn Yokdhan, however encouraged him with all the caresses he could think of bestowing; and Asfal, on recovering his composure, spoke to him in several languages, in order to render himself intelligible. To all these Ebn Yokdhan gave no answer but by expressing his astonishment; charmed as he was with the cadence of those

those articulate sounds, which appeared to him infinitely more harmonious than the singing of any bird. Asal presented to him some remains of his provisions he had brought with him, and began to eat of them, in order to shew him the example. Ebn Yokdhan, who had prescribed to himself the strictest rules of sobriety, at first declined the offer; but afraid to offend his new acquaintance, he at length complied, and in return went in search of the best fruits of the island for him. The most intimate connection was soon formed between them; and Asal, impatient to know by what accident he had found a man thus circumstanced, resolved to teach him to speak. He began by telling him the names of things and afterwards he taught him to connect them together. In a word
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the master was so assiduous, and the scholar was so docile, and so eager for instruction, that in a short time, they were able to converse together with ease.

As soon as Ebn Yokdhan could speak so as to be understood, Asfal enquired of him by whom he had been left upon the island, Ebn Yokdhan replied, that he knew not, that he was a stranger even to his parents, but that a she goat had suckled him. He then related the occupations of his childhood, and of his youth, the discoveries he made, and the ideas he had conceived of Heavenly things, and in his turn he enquired of the other from whence he came, and what it was had brought him into the island. Upon this Asfal gave him a description of his country, of the manners, and the religion of

of its inhabitants. Ebn Yokdhan was highly delighted, to find every thing which that people taught as to the nature of God, the rewards and the punishments after this life and even the last judgement, was conformable to his own meditations.

But two things surprised him exceedingly. One was, that the teachers of this people should veil the sacred truths with so many images addressed to the senses, that the law of their prophet should seem to be satisfied with the observations of certain fasts, of a few prayers and alms, while they gave an allowance to things of the greatest danger; as the heaping up of riches, the choice of, and even an excess in viands, the encouragement of traffic, of usury, of corporal punishments, and consequently, of homicide. Another thing, which appeared

appeared to him highly strange, was, that there should be a necessity for the establishment of laws in order to the preservation of civil society, and, for the infliction of grievous penalties upon the offenders against it. He thought, that this was to cure one evil by another, and that such disorders would not happen, if sufficient care were taken to instruct mankind, and lay down the truth to them in a plain and simple manner.

In vain did Afal tell him, that he knew not the world; that men were fraught with wickedness and stupidity; intoxicated with their prejudices; devoted to their passions; and incapable of attending to or loving the truth. Ebn Yokdhan, still maintained it to be impossible but that mankind would be converted, if the same method was
taken

taken to instruct them, as that by which he had himself attained the knowledge of the most important truths. He therefore formed a resolution to go and converse with mankind, and exert his efforts to to lead them back from their errors.

Asal approved of his intention and in order to execute it, they agreed to remain night and day upon the sea shore, and to keep a great fire, to the end that the mariners might discover them.

Happily a vessel, having lost its course, on its passage to the island whence Asal had come, happened to coast along that of our Solitaries who accordingly made a signal to the pilot to take them on board, Solomon had just been elected prince of those islanders; and his court was composed of the most able personages

personages of the sect to which he belonged. Asaf and Ebn Yokdhan were welcomed there with great marks of joy; and for the latter when they were informed of his history, they conceived a particular esteem. From this reception he was inspired with the hope of reforming a people so mild, and so moderate; but when he came to talk to them of virtue, our Philosopher had the mortification to observe all his hearers disappear. How happy had he been, would they have allowed him the liberty of practising it himself, without the necessity of returning into his own island.

Q ZEMINDAR,

(158)

ZEMINDAR,

PRINCE OF

BASSORA,

INDIAN HISTORY.

HEROISM has been
generally admired in all
ages of the world, and valour has
been as generally esteemed its
principal characterestic; yet nothing
is more certain than that an excess
of valour often induces a ferociouf-
ness which is the very destruction
of

of valour; a circumstance that may be well illustrated with the following history.

In those days, when almost all Asia obeyed the Caliphs, successors of Mahomet, Mouradin reigned at Bassora, under the caliphate of the ever famous Haroun Alreschid but after the death of this tributary king, who, though not of a bad disposition, was esteemed rather too indolent to sway the sceptre, his subjects fearing, if the government devolved upon his son Zemindar, that they should only experience the second part of the same dull scene, which they were already wearied with, sent deputies to the caliph at Bagdad, desiring that he would transfer the rule to some other prince, a request which was accordingly complied with.

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Q 2

Haroun

Haroun, however having sent for Zemindar, who was yet a minor, to his court, appointed him proper tutors to take care of his education, these were so well chosen, and the youth possessed so happy a genius. that he quickly attained every desirable accomplishment. The deeds of heroism in particular, expanded themselves in such a manner in his bosom, that by the time he was of age, he had fair to emulate the greatest of those who had traced the paths of glory.

Inspired with the highest notions of this nature, he held it dishonourable to live a subject to the prince who had been made sovereign of his kingdom, nor could take any pleasure in remaining at the court of the caliph, who notwithstanding all he had affected to do for him, had

had yet dispossessed him of his ancient and hereditary right.

For this reason, being resolved, in other realms, to seek for other fortunes, eluding the vigilance of those who were placed about his person, he quitted Bagdad one morning alone, and traveling through various countries, thought not of fixing till he came to the kingdom of Golconda.

Bazadar reigned there, a prince who, though he could not properly be termed a hero, was yet possessed of many accomplishments, and no small share of good sense, which easily shewed him the value he ought to set upon his guest, who arrived just in time to offer his services, when the kingdom of Golconda was engaged in a ruinous war against that of Surat, in which

the king was easily persuaded to employ him.

Loading Zemindar with carresses Bazadar gave him at first a considerable post in his army, and in in the end a vacancy happening, placed him at the head of all his troops, whom the illustrious stranger so often led to victory, that the king of Surat was obliged to accept a very disadvantageous peace, and the new general returned loaden with spoils, and crowned with the laurels of conquest to Golconda, where he appeared as amiable to the people as ever he had been terrible to the enemy; and by the proper display that he made of his good qualities, was presently pronounced, both by the king and people, a great general and a perfect hero.—Had Zemindar remained in this station, or being advanced

ced above it, knew where to stop in pursuit of fame, he might really have been one; but his ill-fortune had otherwise decreed it, and the time was fast approaching, wherein he was put to that trial, which his courage indeed might have surmounted but under which it was not so easy for his heroism to support itself.

Bazadar, who loved him as his own son, dying, while the heir of his kingdom was yet a child, had resolved to confer the guardianship of the young prince, together with the regency of the state, upon Zemindar. For this purpose, he had first married him to a daughter of his, and afterwards, in a full assembly of the nobles, communicated his resolution, which was received with the greatest applause.

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As soon as the king was dead, and Zemindar advanced to his new dignity, he resolved to outdo all the exploits that he had formerly achieved. He remembered the conduct of his father, which had lost him his own kingdom. "I will not (said he to himself) be indolent like Mouradin, I will every day grow greater in war, and consequently every day become more and more a hero."

The king of Surat joining himself to other princes, and meditating an attack upon the dominions of the minor prince, soon gave Zemindar an opportunity to put his resolves in execution. He prevented them before they could enter Golconda. In the first action he defeated the confederates; and might even then have obliged them to submit to an honourable peace, but

but this he thought not sufficient. He followed, and again defeated them; nor did he relax till a third stand which they made, being largely reinforced by auxiliary troops, obliged him to pause, after suffering much in a country which was previously laid waste, to prevent his pursuit, he at length led on his troops, and in spite of every disadvantage totally overthrew the enemy, but not without a very great loss on his side, some thousands of men being sacrificed in this attack and many of the principal of the nobility lying dead upon the field of battle.

Soon afterwards the whole kingdom of Surat submitted to the victor; and now the best of Zemindar's officers, and the wisest of his counsellors advised him to return; but slighting their counsel, he resolved.

ved to subdue one after another, the countries of the various princes that had declared against him. Accordingly, he still proceeded; and victory still declared for him, whenever he could bring the enemy to an engagement; yet he was often so embarrassed in the details of the country, that he suffered a thousand inconveniences, and the Goleondrans found themselves as much incommoded by his demands of men and money, as if every one of his victories had been a defeat. Forgetful of his place of regent, which required his presence at home, where disorder began to prevail, he stayed, meditating fresh conquests abroad, till an absolute rebellion obliged him to return with half his army leaving the other half under a trusty general to prosecute his design.

Succeeding

Succeeding at first against the insurgents, he was guilty of the greatest cruelties, lest he should betray a fear of punishing them; the squares and market places were filled with scaffolds and gibbets, on which persons of every rank, without distinction of age or sex if only suspected, were executed.

This raising him fresh enemies, a second rebellion broke out more formidable than the first, inasmuch as the people, driven to despair, were more resolute in opposing him.

Abandoning now all his thoughts of foreign conquest, he sent for the rest of his army to defend him against his domestic enemies; but he sent for them too late, the confederate princes, taking advantage of his absence, had crushed out the remainder of his army.

made

made head against his troops and totally defeated them.

No sooner were these tidings known at court, than Zemindar, then besieged in his palace, was made prisoner by his own guards, who proclaimed the prince though then but fourteen years old, king, and nominated one of their own nobles for his protector, and would have put the regent to death, had they not been reminded of his former services, in consideration of which, they contented themselves with ignominiously expelling him from their capital, and banishing him from their dominions, his consort dying for grief at this sad reverse of fortune.

Zemindar, possessed of so many great accomplishments, betook himself to a desert where he languished out the remainder of his days,

days, leaving behind him at his death, this useful lesson, " That
" an excess in any thing is bad
" and that heroism consists in some-
" thing more than being intoxica-
" ted with glory, or insensible to
" danger."

R MAHMUT

M A H M U T

A N D

I D R I S.

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P E R S I A N A N E C D O T E.

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♦ I ♦ T is not uncommon to
♦ see fortune at variance
♦ with nature: we often behold in
♦ the meanest stations, souls worthy
♦ of a throne; and persons in extreme
♦ indigence, that would have been
♦ fit for enjoying the greatest riches.

Among

Among the dancers of the palace in the reign of Abbas the great, King of Persia, was a maid, named Idris, whom the master of the Revels, on the report of her charms, had sent for from Casbin. Her mother being of the same profession, she had followed the same way of life: but as she honourably distinguished herself from her female companions. she demonstrated that virtue was practicable in every situation, however slippery or dangerous.

Scarcely had Idris appeared on the theatre of the capital, but she found herself beset by the nobility who strove to please her by the same means that had won others in her station. One exhausted all his rhetoric in commending her shape and manner, another extolled her form, her complexion, and

the regularity of her features. A third, to give weight to the encomiums he had bestowed on her voice, repeating an air he had heard her sing, declared his determination to arrive at that grace with which she gave life to the words. A fourth boasting his precision and skill in dancing, exhibited instantly some of the attitudes he had learned of her. In fine each exerted his faculties and address, in order to gain the preference over his rivals.

But Idris was not to be caught with such allurements. At the palace, at assemblies, in the public walks, and in all places the discourse turned upon the new dancer: every one talked of her beauty her wit, and her engaging behaviour; and which was more than they had ever said of any other of
her

her profession, they agreed in acknowledging her virtue. It is the property of none but the most exalted merit to gain the respect and admiration of young courtiers.

Mahmut conceived a high opinion of Idris's virtue, from the extraordinary effect it produced upon others.

Mahmut bore among the lords of the court, the same character which Idris maintained among the dancers of her sex, proof against the defects of his equals and the vices of his station. As soon as he began to appear in the world, he became sensible of the folly of that noisy capricious giddiness, which most young people of quality affect; and being happily prejudiced against the idle life he saw them lead, he took care not to follow their example. While their days were divided

ded between the toilet, the table, visits, and gaming, he spent the morning in his closet among his books, or with those whose conversation could instruct him. In the afternoon he frequented the manufactories and working places about the palace; talked with the ablest hands in the several arts, and observed with the utmost attention how they proceeded in their works. In the evening he was at the play or other public entertainments, which he enjoyed with the moderation that is ever inseparable from taste and discernment: after which he repaired to some of the most brilliant assemblies of Isfahan, as well to avoid singularity that would have rendered him odious as to acquire a greater share of the complaisance and politeness which reign in such places of resort.

Mahmut's

Mahmut's wit, and the use he had made of it, rendered him superior to those who were his equals in birth: and besides the advantage of a good figure and graceful air, he distinguished himself no less among them by his natural and acquired talents.

Idris could not behold this amiable persian without emotion; she immediately shunned all her important suitors; and complacently fancying him free from all their faults, secretly wished that the beauty which they had so highly extolled, might make an impression on him. Her wishes were met more than half way: Mahmut soon let her know that he loved and her answer to his declaration on account of its singularity, deserves remark.

Doubtless

“ Doubtless you give the name of love, said she with a smile, to that which is only an effect of your taste for novelty, I will not my Lord, go farther on this head: it is your business to fix my judgment. I will ingeniously confess, though it will give you an unfavourable opinion of me, if you are the man I take you to be, that I am not displeased at your preference. But if ever I see occasion to alter the idea I have conceived of you, hope not that I shall in the least indulge my inclination. I shall not take it ill, if you give your heart to a woman more virtuous than I; therefore do not complain of your lot, if I dispose mine in favour of any man whom I may find superior to you in virtue.”

Mahmut.

Mahmut, struck with admiration and overflowing with joy, laboured to rise to such a pitch as might oblige Idris to be constant to him. He applied himself with fresh vigour to acquire the arts and sciences necessary for a man in his station. He made it his business to relieve indigent merit and unfortunate virtue. His humanity, generosity, capacity, and modesty, were equally conspicuous; and Idris abundantly rewarded him for all the pains he took to please her.

Praise grounded on truth, and coming from the mouth of so agreeable a person, filled the tender Mahmut's heart with joy and satisfaction. He read in the eyes of his beauteous mistress how dear he was to her: he talked of his passion, and described its violence; Idris listened to him with pleasure, vowed

vowed she would make him a just return, and thus animated to give her no occasion to repent her engagement.

In these overflowings of their hearts, which none but true lovers can know and feel, they laid open to each other the most secret recesses of their souls. Mahmut was grieved whenever he took leave of Idris; nor could she bear his absence without a visible concern,

Between two neighbours so powerful as the grand Signior and the King of Persia, there can be no lasting peace: a war soon broke out, and Mahmut was obliged to set out for the army. He waited upon Idris, to deplore with her the necessity that forced them asunder: but while he laid at her feet, he durst not disclose all his grief: the fortitude of the fair one daunted him

him; he was afraid of lessening himself in her esteem, by discovering his weakness. Idris perceived the conflict in his breast, and loved him for it still more intently.

Mahmut had not been gone a month when he gave way to his desire of an interview with Idris.

He slipped away privately from the army, and with the swiftness of a lover, he was at the gates of Isfahan before they missed him in the camp. Alighting at the house of one of his old servants, he disguised himself in the apparel of a peasant that he might not be known in the city; and, impatient of an interview with his Idris, he flew to her house.

The charming maid was sitting at her balcony, as Mahmut was advancing, and knew him notwithstanding

standing his disguise. Grieved to see him thus neglect his glory and his duty, she ran directly to her closet, charging her slave to admit no visitor whatever. She melted into tears at the weakness of her lover; but soon recovered herself, and wrote him the following billet.

IDRIS to the PEASANT

“ Friend, I know that thou art to be forthwith at the army. Call upon Mahmut, and tell him from me, that I desire him to remember the conditions on which the heart of Idris is to be secured,”

Mahmut was too much confounded with this rebuke, to ask any questions of the slave that delivered it. He went back to his domestic's house, to put off his disguise

guise; and fluctuating between admiration, grief and fear, he repaired again to the army with as much haste as he had travelled up to Ispahan.

His chief study being to make amends for the fault he had committed, he behaved the rest of the campaign with so much ardor, bravery, and conduct, that he was deservedly promoted to a higher post, which the King conferred on him with the most honourable eulogies at the head of the army.

Idris wrote him a congratulatory letter on his promotion, in which without mentioning his weakness, she gave him to understand that she had forgiven him.

Mahmut, transported with joy, hastened back to Ispahan as soon as the army was ordered into winter quarters; and listening to

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no other considerations but his esteem for the virtuous girl, he entreated her to compleat his happiness in becoming his wife. Your wife, my Lord! answered Idris, with a kind of surprize mixed with indignation: what! would Mahmut forget himself so far? in disposing of your heart, you may indeed consult nothing but your inclination but when the question is to choose a partner in your dignity and fortune, you are accountable to those of whom you hold both. I that am ready to sacrifice my life, were it necessary, to preserve your glory shall not be instrumental myself in sullyng it.

Sentiments like these made the passionate Mahmut only more pressing. What are those things, said he, which create so great a disparity between us; An instant
may

may deprive me of them: but the dowry which you bring, charming Idris, is a blessing that depends not on men nor fortune.

In uttering these words, his countenance began to be clouded with grief: and fresh denials almost drove him to despair, he was even mad enough to resolve upon death if she denied his request. The maid wavering between tender passion, and her concern for the glory of her lover, soon resolved to remove those obstacles to her Mahmut's glory, at the expence which was most dear to her. Wrapping herself up therefore in a long mantle, she left her house in the dusk of the evening, and went to sell herself to a dealer in slaves; after which she wrote the following letter to Mahmut.

My LORD

“ You have not judged me unworthy to be your wife, and I have the deepest sense of gratitude for this signal testimony of your esteem. I think my heart and sentiments would not have disgraced that honourable quality: but what would your relations? what would all Persia say, whose eyes are upon you, and who see nothing in me, but the mean profession I was bred to! I allow that in one moment you may be deprived of every thing that makes the disparity between us; but if ever you should be borne down by adverse fortune, the whole world would be ready to acknowledge the injustice, and to pity and admire you. You love Idris. You are resolved to die, if she does not make herself

yours:

yours; come then and take her out of the house of the master, to whom she has sold herself, in order that yourself become her master. She is not qualified to be your wife: take her then as your slave."

This letter happened to be delivered to the Young Lord when in presence of the Grand Sophi.

The great monarch observing his looks as he read, and perceiving that he trembled, requested to see its contents, in which Mahmut obeying him, he was surpris'd with her exalted virtue, he order'd her to be brought before him. and struck with her beauty could not help repressing a sigh.

" of all the treasures, cried he,
 " I ever gave, away that which I
 " now present Mahmut is the
 " greatest; take her young man

" continued he, and all the nobi-
" lity and the fortune that I can
" bestow upon you, shall not be
" wanting to compleat your mu-
" tual felicity."

THE

the death of his father, and the most
ardent love of glory, and of his

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He married too like a soldier;

interest made no part of his com-

position. He was a soldier, and a

his father, he formed an opinion

ance with her; and found her

mind the counterpart of her per-

son: young, handsome, and gallant

he met with no difficulty in inspi-

ring mutual regard, or

CAPTAIN Belleville was

a soldier of fortune; the

younger son of a younger branch

of a great and respectable family;

but his sword was his patrimony;

and having entered early into the

profession of arms for a mainten-

ce, he pursued it with that enthus-

iastric spirit of honour, which is

dictated by the considerations of

family pride, the hope of fame;

the

the dread of disgrace, and the most ardent love of glory, and of his country.

He married too like a soldier; interest made no part of his composition. He saw and admired his Emma; he formed an acquaintance with her; and found her mind the counterpart of her person: young, handsome, and gallant, he met with no difficulty in inspiring mutual regard, or obtaining the consent of her father, a venerable respectable, unbeneficed clergyman.

Happiness is neither confined to fortune or condition: the amiable couple loved, and love supplied all deficiencies. Love restrained the gaiety of Mr. Bellville's disposition; and taught his amiable partner the prudence necessary to regulate expences,

pences which were to be bounded by the pay of a lieutenant of foot.

Nor did the increase of their family, [for Heaven blessed them with a female infant within the first year after their marriage] add to their difficulties; it served only to augment the attention of the father and the circumspection of the mother; and they rejoiced in the participation of their scanty possessions, with the offspring of love, the pledge of the tendrest affection.

In the care and superintendence of their darling daughter, did their years roll on in peacable and humble content. If they heaved a sigh, it was for their Miranda's future wellfare; if they breathed a wish it was to see her placed in a situation which might guard her against the attacks of poverty, and the designs of iniquity: from the former they
were

were aware beauty and accomplishments would prove no shield; and they trembled when they reflected, that they might prove the most powerfull incitements to the latter.

The sweets of life are not to be enjoyed without it's accompanying embitterments. These disquietudes were augmented by a circumstance as unexpected as it was alarming: they were in a moment destined to be torn from each other's arms; or to purchase a continuance of the joys they had experienced in sixteen years society, by incurring an expence they were unable to support and risking dangers and difficulties which female delicacy is little calculated to encounter. The regiment in which Mr. Bellville served, received orders to embark for

America

America in transports already prepared for their reception.

On the communication of this intelligence, so subversive of their little plans of œconomy and felicity, Mrs. Bellville earnestly intreated, that she and her daughter might be the companions of his voyage: she enumerated in the most lively and affectionate terms, all the advantages that might be derived from their little family together; and she displayed, in all the eloquence of feeling grief, the horrors that must await her and her daughter at the moment of their separation.

No arguments were necessary to convince him that what he wished must be right: he folded his Emma and his Marinda to his bosom; and whilst he wept over the distresses to which all he held dear might be exposed

exposed, a smile of approbation burst through the manly cloud, and he exulted in such a wife and such a daughter.

All the difficulties which the narrowness of their finances suggested were obviated by a thousand arrangements, the ingenious devices of love; and the command of a company, which was conferred on Mr. Bellyile before the embarkation, relieved them from no other anxiety than what concerned a future provision for their Miranda.

Few events differing enough from the common occurrences of life to be worth recording, happened either in the course of their voyage, or on their arrival at Boston; except that the assiduities of a young officer of another regiment, who accompanied them in the same transport

port, seemed to have made some impression on the heart of the gentle Miranda; who listened to tales of love, sanctioned by the approbation of her parents, and sighed out her own confession in strains of artless and irresistible harmony.

Mr. Monson was formed on the model which Capt. Belville had in idea fixed on for the husband of his Miranda. His manners were as mild as his soul was brave: he carried command in one hand, and affection in the other; and his orders were obeyed with that mingled fear and love, with which inferiors in every station look up to those who neither exert their powers in tyranny, nor suffer them to fall into contempt by imprudent and ill-timed indulgence. To the qualifications of a Soldier, he ad-

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ded

ded those which most highly adorn private life: he was lively yet steady; generous without profusion; and, if his expences ever exceeded the strictest limits of prudence, the excess might be attributed to some acts of benevolence, to which his heart and purse were always equally open. Nor was his income limited: for he was the only son of a gentleman of fortune, who had indulged his propensity to arms at the expence of the most acute and agonizing sensations; and who with a parental affection as laudable as it is uncommon, subjected him to no restrictions but in the choice of a wife and in this grand object of the happiness of his life, had only enjoined him to consider birth education and virtue, as the

most

valuable possession she could bestow on him.

But both Captain Bellville and Mr. Monson, were too regardful of decency and propriety to hasten an event of so much importance, till the father of the young gentleman had been acquainted with the attachment; and letters from Mr. Bellville and the lover, were prepared to be dispatched by the first ships which should sail for Europe: and the young foldier conquered his impatience, by the suggestions of conscious dignity and rectitude in this discharge of his filial duty.

But, alas! the precautions were soon rendered fruitless, by events which dissolved the bands of affection; rent asunder the ties of mutual love; darkened the fairest

prospects of future happiness; and involved in a gloom, apparently everlasting, connubial joys, present and promised!

On that day which will ever be marked with horror in the remembrance of those who feel for their country; and which will never revolve without renewing the most acute anguish in the bosoms of those whose fathers, husbands, brothers, and relatives, suffered in the dreadful conflict! in that day, when the attack of Bunker's Hill occasioned a carnage which thinned the British ranks, and laid her heroes in the dust? Capt. Bellville and Mr. Monson, stood foremost in the bloody contest: accident had placed them in the same brigade, and they fought and fell together; the body of the young officer being carried off by the Americans, and

and the mortally wounded captain conveyed to the habitation of his wretched wife and daughter!

To attempt the description of such a scene, would require a pen inspired by Pity herself: let those who wish to paint it, figure to themselves a brave officer, unstained by a single act in life which he could possibly recollect with regret expiring of wounds received in the service of his country and with all the dignity of virtue, administering consolation to the objects of his latest affection! let them represent the wife sinking under the load of accumulated woe, on the bosom of the dying possessor of her heart and calling back his fleeting spirits to guard her against giving way to the impulses of grief, and the impression of despair! let them pourtray youth, beauty, and virtue,

stabbed with a double blow; and bereft in one moment, of a father unequalled in affection, of a lover unrivalled in fidelity, exclaiming by turns for each, and with all the frenzy of inarticulate rage, arraiging the justice of Heaven, and the villainy of man! And if they desire to revel in all the luxuries of woe, let them attend to the heartpiercing strick, which announced the departure of the brave, the regretted Bellville.

We shall not follow the unfortunate mourners though the various progresses of grief, from keen and piercing anguish, to silent and corroding melancholy; in the last state they embarked for England; after having received every attention which the governor and garrison could offer, as a tribute to the memory of the deceased, and to the virtues

virtues and excellences of the survivors.

On their arrival in England, the case being made known to their gracious and benevolent sovereign, they were soon relieved by his bounty from the apprehension of indigence; and, a pension granted to the mother, and continued to the daughter in case of her death, they retired to a village very remote from the metropolis, and rendered desirable to them by it's being the residence of a maiden sister of Captain Bellville, who possessed a considerable portion of the virtues of her brother, and an affection for her niece which could only be exceeded by that of her mother.

As the fortunes of this lady, though large enough to gratify her wishes, were limited, she and the

the widow agreed to join their narrow incomes, and as Miranda was their mutual care, so it was the earnest wish of the aunt, that she might be accommodated at their mutual expence; and they entered on their little plan with the most affectionate intentions of rendering it as agreeable and comfortable to each other, as the nature of a situation in which they each felt, though in different degrees, the pangs of softened but unabated grief, would admit.

But as no retirement will conceal the charms of beauty, nor any circle however confined, prevent the fame of accomplishments from spreading beyond its limits; Mr. Maxwell a neighbouring gentleman of fortune and character, was soon captivated with the reports of Miranda's excellences, and
as

as he was a widower not much past the prime of life, and had yet an inclination again to wear the filken chains of matrimony he determined to visit the fair; and if he found her worthy his heart, to offer his hand; an offer which he doubted not would be accepted, as his person was far from being disagreeable, his manners polished and elegant, his character unexceptionable, and his fortune very far above any expectations, which orphan indigence could form.

To a man of Mr. Maxwell's consequence, few excuses were necessary for a liberty, which however improper among people of equal fortunes, custom has unworthily commissioned the possessors of wealth to take, with those whose situations in life are less eminently favoured.

favoured by the smiles of the blind and undistinguishing goddesses.

But Mr. Maxwell was not of a disposition to avail himself of this unmerited superiority; he languished for a proper introduction, and suffered all the pains of impatience till accident threw in his way the gratification of his wishes. The house which the ladies inhabited was advertised for sale; and under pretence of an intention to purchase, he obtained permission, in consequence of a proper request, to inspect it on a particular day, which at his instance had been named by the fair tenants.

On that day, Mr. Maxwell hastened to the village, and in the earliest moment that had been mentioned he alighted at Mrs. Belleville's door, not without the most

most flattering expectations that the politeness of the ladies would prove instrumental to the attainment of the only object he had in view

Nor were his hopes disappointed; after he had viewed the house and gardens with an air of an intended purchaser, the refreshment of tea was proposed to him, and being accepted without hesitation, he was introduced to the fair, the amiable, the still mourning Miranda.

Prepared by the universal voice to admire, love was the immediate consequence of a visit, which he requested leave to repeat in terms with which civility could not refuse to comply: and a very few days confirmed Mr Maxwell, the ardent, and the professed lover of Miranda.

But

But her heart was still engaged, nor could she abandon even an hopeless passion; she wished to indulge her regrets through life, and was averse to every proposition which tended to turn the edge of her melancholy, and the most of those which offered a new object for her affections.

Yet the character, the fortune, the unobjectionable person of Mr. Maxwell, were urged to her by her only friends, with such energy but mildness of persuasion, that enforced by the declarations of her admirer, that he hoped not to inspire her with love, but to engage her friendship; and an opinion that in accepting the hand of a man advanced in years, she offered less violence to her former engagement, than if she yielded to the solicitations of a young and
pleasing

pleasing lover; she was prevailed on to promise Mr. Maxwell the accomplishment of his wishes; and a day, at no very considerable distance, was named for the completion of his happiness.

The necessary preparations now engaged the attention of Mr. Maxwell and the two matron ladies; whilst Miranda, like a sacrifice adorned with garlands for the altar, passively yielded to the assiduities of her friends, and suffered the ornaments of her person, and the intended provisions of settlement, to be adjusted, - without interfering in the management, or participating in the result.

But a very few mornings before the appointed day, when the intended nuptials were to take place as Miranda was at breakfast with her mother and aunt, a servant

put into her hands a letter, which being known by the superscription to be from Mr. Maxwell, she immediately delivered it to Mrs. Bellville, who, to the utter astonishment of both her auditors, read aloud the contents of it as follows.

MADAM,

That your heart is not at all interested in the intended event, you have with the candour, which renders your character the object of universal admiration, frequently acknowledged to me; you will not therefore even wish to receive an apology for my releasing you from an unfuitable engagement: but as my heart still holds you dear, and your virtues and beauties will ever possess my mind with unalterable regard

regard so I think it my duty to explain to you, the motives by which I am influenced, in a conduct by which however censurable it may appear in the public eye, will, I am persuaded, find a full justification in your goodness of heart, and in the sensibility of your worthy relations.

My long lost son! my son who had for years resigned to Heaven, is restored to me; and Providence which has bestowed on me this consummation of unexpected happiness will not permit me to add to it a wish which concerns myself.

But I have another explanation to make, in which I am to bespeak your forgiveness for an imposition, which, however innocent with respect to myself, I must confess to have been rather improper with regard to you.

U 2.

My

My real name is not Maxwell, which I assumed upon the supposed death of my son, when I retired from my usual place of residence, in a distant part of the kingdom, to avoid the importunities of some worthless and disagreeable relations and this secret I entrusted to only one friend in the metropolis, from whom my son procured directions to his concealed and almost forgotten father.

It is at the particular instance of this son, that I take the liberty to inclose an order on my Banker for three thousand pounds, which I intreat you to accept as a small tribute of my gratitude, for your intended goodness to him; who, till he has the honour to disclose to you in person his real name, begs

leave

leave to subscribe himself Madam,

Your most devoted, obliged, and

Obedient servant,

J. Maxwell.

P. S. Let me intreat you to suffer me to introduce my son to you in the course of our morning's ride.

Before the three ladies could recover from their surprize which this extraordinary epistle had occasioned, the arrival of Mr. Maxwell, and another gentleman was anounced; and as the former entered the room he presented his son to Miranda; who, having uttered the words, "My Monson!" fell motionless into the arms of his father.

The conclusion of the story is obvious. He who held the welfare of his son in higher estimation than his own happiness, could have no objection to a match which Heaven itself had ordained: and where worth, honour, beauty, virtue, and fortune, are united, happiness must be the sure, the constant attendant.

THE

THE
DANGER

OF

IL LICIT LOVE

* G * EORGE WILLIAMS was
* * * the second son of a gentle-
man of fortune in Nothamptonshi-
re, and promised, from his earliest
years, to be a comfort to his pa-
rents and an ornament to Society.
Having studied some years at Ox-
ford, he by the advice of some
friends

friends, and with the concurrence of his father, took chambers in the Temple, his inclinations leading him to the bar.

George Williams had one of the tenderest and most benevolent hearts that ever warmed the breast of man. A generosity and a greatness of soul which appeared in his every action gained him universal esteem. To know him was to love him; and so perfect a stranger was he to duplicity, that to be but a few hours in his company, was to know him; at least to know the worst of him: for every day shewed his friends some quality that before had not struck them.

George was particularly distinguished by a delicate sensibility, which shewed itself on many occasions. At the recital of a tale of woe, he had a tear ever ready,
nor.

nor was he ever deaf to the cry of poverty or distress. By him the moist cheek of sorrow has often been dried! the naked have often been clothed, and the hungry often fed by him. In short Williams was a character wherein predominated those fine feelings of the soul; those sweet amiablenesses, that dignify human nature and stimulate us to the noblest actions.

George nevertheless had his weaknesses; for who are without? That very warmth of heart, which rendered him so amiable, exposed him to much unhappiness. His complexion was amorous; his passions violent. During his residence at Oxford, George had made two or three false steps with those ladies of easy virtue, who are every where to be met with.

These

These deviations were as certainly followed by repentance, and a resolution never again to offend.

Tell me, ye philosophers! you who pretend to have explored the most intricate mazes of the human mind! how is it, that in natures so replete with the noblest sentiments, so full of every virtue as was George Williams's, how is it I say, that even in them there is at times, a something that inspires an inclination to swerve from virtue?—But this question perhaps is thus answered—They are mortal.—Example and the warmth of constitution, sometimes hurried Williams out of the road of virtue, without allowing him time to think: but his heart never joined in the sin. As he was much upon his guard, against the violence of his passions, and left nothing unattempted.

attempted that was likely to subdue them, there is reason to hope that the angel who notes these deviations of mortals, mercifully declined reporting all those of this hapless youth.

But to return: such a man was Mr. Williams, when he entered himself a member of the society of the middle Temple. He prosecuted his studies with great avidity during the winter; and in the summer, that a sedentary life might not injure his health, he accompanied a friend of his to Southampton.

The first ball night, George and his friend made their appearance in the rooms. While they were sauntering carelessly about the ball room, George felt something under his foot, which, on taking up, he found to be a very fine ear-ring.

He

He luckily had done it no damage by treading on it. His business was to find out the owner of the jewel. He looked round the room, examining carefully every lady, and at last found one lady with but one ear-ring.

He had then only a side view of her face; but willing to see the whole of it before he presented the jewel, he walked to the side of the room opposite to her and thence beheld one of the most engaging faces that ever graced a ball-room. This lady's name was Johnson, who with her mother, had arrived that day at Southampton. Sophia Johnson was, at that time in her twentieth year, above the middle size, and most elegantly shaped. Her face was truly beautiful, but her manner was bewitching beyond conception.

Ease.

Ease, gracefulness, and affability were visible in her every motion; and through a pair of lovely blue eyes, was seen a soul fraught with every amiableness. The bewitching smile of conscious innocence, that animated her fine features, had such an effect on Mr. Williams, as in a manner to rivet him to that spot where first he opened his eyes to the sight of so many beauties. There it is uncertain how long he might have remained, had not his friend joined him just as the musick struck up for the minuets.

George acquainted him with the circumstance of the ear-ring; pointed out to him the lady to whom he thought it belonged; and composing himself as much as his palpitations would admit of, he made up to the fair one, and presented

it, asking if it did not belong to her. Sophia coloured excessively on being addressed by a gentleman to whom she was an utter stranger; and seeing her ear-ring in his hand increased her confusion, as she reflected on the odd appearance she must have made without it. She thanked him, however, in very polite terms, as did her mother; and they entered into conversation which lasted till the minuets were drawing to a close, when George took courage, and begged the honour of dancing a minuet with the young lady.

She gave him her hand. He led her into the circle: and a handsomer couple had not appeared at Southampton for some time. Both of them also danced incomparably well. They mutually felt an inclination to please each other; and they

they succeeded accordingly. He led her to her place amidst murmurs of applause; and the lady having no other engagement, they joined in the country dances, till Mrs. Johnson signified an inclination to retire. Mr. Williams waited on the ladies to their lodgings; when Mrs. Johnson, after thanking him for his politeness to her daughter, invited him to breakfast with them the next morning.

During the country dances, the old lady had made some enquiries concerning George's character and found him to be the son of an acquaintance of hers, which justified her seeking a farther intimacy with him. Thus by a most trifling accident, did two amiable people become acquainted, who seemed to have been formed for each other.

George loved from the moment he beheld

beheld the amiable Sophia; nor was she less sensible of his attractions. The tender, lovely Sophia hitherto a stranger to the sensations of love, could not, by any means account for the restless night she passed.

She sighed but she knew not why. She felt a painful kind of delight that was quite new to her. She looked forward to the next morning with a mixture of fear and joy. In fine Sophia was in love; but she knew it not. George had to the full as sleepless a night; but as he was not such a novice in affairs of the heart as the artless Sophia—he knew—he felt he was in love, and he encouraged the bewitching passion. Every atom of his frame was ready to acknowledge the power of his charming Sophia—was impregnated with love;

his very soul was full of it.

Every generous principle was roused in him; every noble sentiment awaked; strong proofs of his being inspired with the [Belle Passion.] All the virtues that ever attend a pure love!—George was at first struck with Sophia's person; but the beauties of her mind which shone forth in the conversation they had in the rooms, rivetted him, hers for ever.

He burned with that kind of passion that we may suppose an object, every way so amiable as Sophia capable of inspiring.—The next morning added much to the happiness of this amiable pair.

A similarity of sentiment soon brought them acquainted with the state of each others hearts. As their souls were congenial, and as the same sensations filled the breasts

both, many days did not pass away before they came to an eclaircissement.

The gentle Sophia tremblingly, but with pleasure, heard the amiable Williams pour out his love-fraught soul to her. She more than loved him! she at length blushing, confessed a passion equally fervent. In short they only wanted the consent of their parents, and the sanction of the church, to make them perfectly, exquisitely happy. Miss Johnson had but a small fortune, and George depended solely on his father. Having acquainted Mrs. Johnson with the situation of their hearts, she answered, That her daughter's happiness was what she had most at heart, and that any choice of Sophia's would be sure to meet with her approbation, as she was certain she never would encourage

encourage the addresses of a man who did not appear deserving, and whom she did not really love.

She then acquainted Williams with her own and her daughter's situation as to fortune, and advised him to fulfil the duty he owed his father, by acquainting him immediately with his attachment to Sophia. George accordingly wrote to that gentleman, and had an answer by the return of the post, assuring him, that he loved his son too well to think of thwarting his inclinations in an affair so serious as that of marriage: that he was no stranger to the characters of Mrs. and Miss Johnson, whom he looked up to with the highest veneration; as persons of uncommon worth, and sincerely hoped to see George one day united to the lovely Sophia. But as he he was still
very

very young. and had the most difficult and most laborious part of his studies yet to go through, he begged he might be allowed to advise him to postpone his marriage till he should be called to the bar; and then he might depend upon every assistance from him that his fortune would enable him to give.

He concluded with presenting his respects to the ladies, soliciting a place in their esteem, and requesting them to favour him with their company in Northamptonshire, before the winter deprived the country of its beauties.—My feeble pen is incapable of describing the delicious sensations that filled the breast of Williams, when he had read this truly affectionate letter. His gratitude almost choaked him. He ran immediately to the lodging of

of Mrs. Johnson. Sophia was alone. George could not speak. He kissed the letter with the utmost eagerness, and presented it to Sophia; the tears of gratitude and affection glittering in his eye. She was alarmed, and hesitated about opening the letter, till a smile from him dissipated her fears. The contents made her mingle her tears of delight with his. In this situation Mrs. Johnson found them. She, too, joined her tears of pleasure and delight. Charming sensibility! thou sweetest and most amiable characteristic of human nature, mine let me ever call thee, that so I may always have a smile for the happy, and a tear for the distressed.

“My children,” cried the good Mrs. Johnson, catching them both in her arms, “what gratitude is
“due

“ due to the good man, whose
 “ heart dictated so affectionate a
 “ letter. Let us behave so as to
 “ deserve the happiness we now
 “ experience, let us resolve im-
 “ plicitly to follow his advice.”

The young couple were too sen-
 sible of the goodness of old Mr.
 Williams, and of the prudent advi-
 ce contained in his letter, not to
 comply with this request. George
 wrote a dutiful and gratefull an-
 swer to his father; and after spend-
 ing a few more happy weeks at
 Southampton, they joined old
 Mr. Williams at his seat in North-
 amptonshire, where they were re-
 ceived and treated as they expect-
 ed, with the utmost cordiality and
 affection.

The time at last arrived when
 George was to suffer an absence of
 some months from his Sophia. It
 unavoidable

was unavoidable. They parted as such lovers usually part. There was sigh for sigh, and tear for tear. They made mutual vows of constancy, and promised themselves much comfort in epistolary correspondence.

George stuck close to his studies and had the pleasure of writing to and hearing from his Sophia every week. Notwithstanding George's heart was wholly Sophia's and that heart was full of tenderness and sentiment; yet he one night was led away by sensuality. A company of young templers got him to a bagnio. There for one quarter of an hour his virtue nodded; his love absolutely slept, and during that short interval he totally forgot his Sophia. What were his sensations when he recovered from that slumber of reason, and sentiment?

He

He was like one distracted. He left the place with precipitation, and flew to his chambers, where he spent a night beyond conception miserable. He shut himself up for several days, and would see no company. His profligate bagnio companions in vain attempted to see him; none of them could gain admittance. This bagnio frolic had been long determined upon by those dissolute youths, wretches as they were, and they had provided for Williams such a woman as they knew would not fail to communicate to him a disease which is the very pest of society. They had often attempted to decoy him thither but in vain; till that fatal night which was to put an end to his happiness. When he recovered from that

Williams

Williams, from the beginning of his passion for Sophia, had behaved himself in such a manner as to give disgust to his brethren, of the Temple; who did not at all approve of his sentiments in regard to women; and protested often, that it was a pity such a fine fellow should be lost to society. This determined them to do their utmost to corrupt him. The ice once broken, they thought he would then become one of them. Their scheme was but too well laid to fail of success, and the youth was infected with a most dreadful distemper. By this Faux Pas he had fallen very low in his own opinion in short he thought himself undeserving Miss Johnson; and consequently was very unhappy. He continued, however, to answer her letters, and concealed his uneasiness

Y

ness

ness, from her. By the middle of summer his health seemed almost re-established; and he thought of paying a visit to his friends in the country. He had fixed the day of his departure from town, when a letter was brought him from his father, desiring he would repair immediately to Mrs. Johnson's, and accompany her and Sophia into Northamptonshire, where they had promised to spend the rest of the summer.

George's heart bounded at the prospect of delight which this invitation opened to him, and soon was at the happy mansion of his father with his lovely Sophia and her mother. So happy indeed was he that he almost forgot his misfortune.

One

One evening towards the latter end of July, George and his Sophia, after a long walk, found themselves seated in an arbour at the corner of the park. George entertained her, as usual, with the common topic of lovers, while the lovely, artless girl hung over him with transport. Then followed those liberties, in which lovers, who look upon themselves as destined for each other, but too often indulge themselves. One liberty introduced another till, [gracious Heaven! how shall I relate it?] reason deserted them, and passion rushed in—the lovely, innocent unsuspecting Sophia was ruined—ruined by her fond her adoring Williams. At the return of their senses to what a state of distraction did

Y

they

they find themselves reduced! If Sophia had cause to deplore the loss of her innocence, how much more miserable was George in having deprived her of it; but unspeakably so, dreadful circumstance for having communicated to her spotless body a disease, horrid in idea!—It would be calling in question the sensibility of my readers if I did not leave them to guess at the miserable situation of poor Williams.

A young man of such tenderness of heart, such uncommon amiableness, and fond, to distraction of his Sophia—to have ruined perhaps murdered that Sophia—Heavens! the very idea must be sufficient to unhinge his reason!—George could not keep his, on so trying an oc-

they

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casione

caſion. He kneeled before the weeping victim of his brutal paſſion, and graſping her hand, with an eagernels uncommon to him, ingeniouſly told her his ſituation, painting himſelf in the deepeſt and blackeſt colours.

Sophia no ſooner was made to underſtand his meaning than ſhe fainted away, nor could all George's efforts to recover her prove ſucceſſful. In this condition he was obliged to leave her, and run to the houſe for aſſiſtance. His cries ſoon emptied the manſion of its inhabitants: he could not tell the cauſe of his diſtraction, but pointed to the harbour; till ſeeing Mrs. Johnſon only, he exclaimed, "Oh! my Sophia!" and dropped ſenſeleſs on the ground. Pro-

per care was taken of him by his father and some of the servants, while the others with Mrs. Johnson ran towards the harbour, where they found Sophia to all appearance dead.

She was put to bed, and a physician sent for. By the time he arrived, they had recovered her from her fainting fit, but he pronounced her in a most dangerous situation, and ordered her to be kept quiet. The distraction of this family is hardly to be conceived, nor is it possible to say which of them was most miserable. The good old Mrs. Johnson sat weeping over her daughter, who for two days and nights never spoke, or opened her eyes, while the father of Williams sat sobbing over

his

his son, who continued for some time delirious. The third day the Youth insisted on seeing his Sophia; it was in vain they told him she was then asleep, and ought not to be disturbed. He would see her;—they carried him to her bed-side. He desired they might be left alone for a few minutes. On seeing George she held out her hand to him which he wetted with the most penitential tears that ever were shed by a sinner. Neither of them could speak for some time. At last Sophia raised her head from the pillow, and looking steadfastly on George, who appeared like misery itself: “ Be comforted—she cried—be
 “ comforted—my dear Williams!
 “ live to console my amiable pa-

“ rent—

“rent—Your Sophia”—here her head fell upon the pillow, and she expired without a groan. George in agonies inconceivable, fell on his knees by the bed-side and grasping both her hands, he gazed upon her still beautiful face for some minutes, then bursting into a violent flood of tears he cried:

“Curfed brutal appetite! that
 “blinded my reason, and not on-
 “ly led me from the path of vir-
 “tue, in which my Sophia gloried
 “in thinking I walked but tempt-
 “ed to fally that virgin purity of
 “which ſhe had choſen me the
 “protector! Dreadful idea!—I
 “have contaminated the ſpotleſs
 “body of my Sophia, the lovelieſt
 “and moſt amiable of women!
 “Nay more! I have abſolutely

“deprived

“ deprived her of existence! I
 “ have plunged her worthy parent
 “ into the extreme of misery—and
 “ to the affectionate heart of the
 “ author of my being I have convey-
 “ ed the most inexpressive anguish.
 “ Gentle Spirit of my Sophia;
 “ while yet thou hoverest round
 “ this lovely body, let my earnest
 “ prayers and intreaties detain
 “ thee a while from joining thy
 “ kindred angels, till I have
 “ solemnly declared, that the few
 “ days I have to live, shall be
 “ spent in endeavouring to atone
 “ for my unparralleled crimes.
 “ Listen to me sweet Spirit! thou
 “ wilt find I harboured no bad
 “ design against my Sophia, Heaven
 “ knows she was the source of my
 “ happiness! Correct those pas-

“ fions that have led me to the
 “ commission of a crime which
 “ my soul detests. In heaven
 “ plead for my forgiveness; but
 “ only on condition that my future
 “ days, which I hope will be
 “ few, be spent in the sincerest
 “ penitence for crimes so horrid.
 “ Oh! my amiable, much loved
 “ Sophia! how happy was once
 “ thy Williams! and now how
 “ miserable! but what adds to his
 “ misery, he deserves it! Never,
 “ never more, can this heart of
 “ mine know tranquility!”

Poor George now sunk lifeless
 on the body of his Sophia, just
 as Mrs. Johnson entered the room.
 The good old woman shrieked
 for assistance;—it was given with
 success to George, but the lovely

Sophia

Sophia was gone for ever, To attempt describing the situation of Mrs. Johnson would be in vain as no words can express the anguish of her soul, at being thus suddenly deprived of a daughter on whom she doated; and at a time too when she fondly thought her on the point of being happily settled with an amiable man.

The stroke was so so violent in six months time she joined the Spirit of her gentle Sophia; and in about twice that time, Heaven was pleased to restore the health of the unhappy Williams, contrary to the prognostics of the physicians, the expectations of his friends or even his own wishes.

His father attended him so closely during his illness, that his

own

own constitution suffered by it. He lingered for some months after his son's recovery, and then left a world, in which his worth had gained him universal esteem.

As for George, he resolved to quit a country where he had suffered so much, and in spite of the intreaties of his brother and friends after having paid his last tribute of tears at the grave of his Sophia, he set out for some distant part of the world, where he languished for some years, hourly, during that time, petitioning Heaven for forgiveness of his crimes.

Heaven doubtless heard and pardoned him; for a more sincere penitent never left the world than the unhappy subject of this history.

To the younger part of my readers I particularly recommend my narrative.

Communicating happiness to others is certainly one of the greatest pleasures the human heart is capable of tasting.

By keeping this sentiment constantly in view, we may secure ourselves that happiness, which I am sure all the world is in pursuit of, but which few take the proper road to attain.

FINIS.

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